THE CHURCHMAN.

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POETRY.

For the Churchman.

THE WILD FLOWERS OF THE FOREST.

I.

The wild flowers of the forest,
  How beautiful and bright!
They shine in the shade of the forest trees
  Like stars in the gloom of night;
As the lowly Christian is seen to shine
In the shade of the world with light divine.

II.

The wild flowers of the forest,
  They breathe their sweets around;
And the sunny air is gladdened with
  These luxuries of the ground;
So, the hosts of God in the courts above
Rejoice o'er the fruits of the Christian's love.

III.

The wild flowers of the forest,
  How quickly they decay!
The winds of the morning sweep over them,
  They droop at the close of day;
And the life of man is a passing dream,
  It is bright, it is dark; a gloom, a gleam.

IV.

The wild flowers of the forest,
  They sow their seed in death;
And the warmth of the early spring-tide sun
  Will awaken them to breath;
As the blast of the angel's trump shall wake
  The slumbering dead; and their fetters break.

July, 1841. E. W. W.

From Delany's Revelation Examined.

THE SENTENCE PASSED UPON THE SERPENT, A RATIONAL FOUNDATION OF HOPE TO ADAM.

Genesis 14—19.

Here is a terrible denunciation of toil, and misery, and death, upon two creatures, who being inured to nothing, and formed for nothing but happiness, must feel infinitely more horror from such a sentence, than we, who are now well acquainted with these great enemies of our nature, (familiar with death, intimate with misery, and *born to sorrow as the sparks fly upward*,) can have any notion of. The whole creation curst around them, and on their account; and they, for that very reason, more accurst in the midst of it! This is such an image of complicated and accumulated distress, as were utterly insupportable even to innocence; and much more to guilt. And therefore, if ever man needed a revelation of mercy, it was certainly at this black and dismal moment: which, if not relieved with some beam of hope, must of necessity have carried them both quick to perdition.

The majesty of God, arrayed in all the terrors of justice, of justice unalloyed by mercy, is evidently no object of religious adoration to sinners: love, and hope, and confidence, are essential ingredients of that glorious office; and without these, experience assures us, that religion quickly concludes in distruction and despair. And if religion once failed amidst the miseries of mortality, now denounced upon our first parents, it is certain their next rational wish must be, that life should do so too.

It is evident therefore, that both religion and nature must sink in this exigence, unsupported by some stay of rational hope. They had lost every thing by their sin; their perfection, their innocence, the favor of God, and their original felicity, and therefore it is evident, that no hope could be a sufficient stay, could afford them any degree of rational support, in this exigence: but a strong and well grounded assurance of recovering what they had lost: and it is as evident, that no ray of rational hope, and much less of any solid assurance, shines through all this revelation, unless the sentence of the serpent: and, if that means no more than the letter of it seems to import, there is certainly no rational confidence or consolation to be drawn from that. For what consolation could it be to Adam to know (though the sentence is also true in this sense) that his posterity would hate serpents, and serpents them? That they should sometimes have their heels hurt by that hateful animal; and, in return, should sometims trample those vile creatures to death? Adam must be fallen indeed, fallen below the last degree of common sense, to derive any degree of satisfaction or support from this sense of the words. And therefore it is evident, he must endeavor to derive his hopes from some other interpretation of them; and he was sufficiently justified in doing so. For he was told that *his seed shall bruise that* very *serpent's head.* If that meant no more than vengeance upon the serpent: what hindered him from taking it? If vengeance has any good in it, certainly the more speedy, and the more effectual, the better. And what reason was there to believe, that any of his sons would be in a better condition to effect this than himself? Or where should they be sure to find this individual creature, when they would effect it? It is evident therefore, that he could see no reason in the world, why this punishment should be referred to any of his posterity, but this only: that some of his posterity would be enabled to execute that sentence, in some other sense than he himself could. And surely, if the words of the sentence did not, upon a due inquiry, give a sufficient foundation for such an hope, neither would God have delivered his sentence in such a manner; nor so wise a man as Moses, been so careful to convey an unmeaning, unintelligible sentence to posterity. For that Moses was a great and a wise man, eminent for depth of sense, as well as dignity and perspicuity of style, no eminent or enlarged genius ever yet denied, or doubted. And therefore, even in honor to so great an authority, we should endeavor to find out some better meaning under the veil of those words.

And in order to conduct us in this search, we must remember that the earliest method of instructing mankind, in all sublime and important truths, was, by allusions to, and metaphors drawn from sensible things: and as this is the earliest, so it is also the easiest, method of instruction, because it speaks to the understanding, by the senses; which is at all times the surest method of conveying knowledge to the mind; and was, till later refinements introduced abstractions, and universal ideas, the only possible method of instructing to any purpose. Nay, some degree of this is absolutely necessary at this day: nor can the most refined abstractions of quantity and power be conveyed to us, without the assistance of sensible symbols: such as figures, lines, and letters. And certainly such symbols, as have an evident analogy to the things signified, are more intelligible and instructive than any arbitrary or artificial signs or characters can be. Now, this being premised, I will venture to affirm, that, if Adam and Eve are allowed to have any degree of good understanding, (and there is good reason to believe they had, at least, as good as any of their posterity,) they could not but clearly see a far higher and nobler meaning, in the sentence denounced against the serpent, than the words seem at first sight to import. And to lead them more clearly to this way of thinking, it is sufficiently apparent, that they saw some vengeance immediately executed by Almighty God upon that creature; and that this vengeance was to them a significant emblem of that final overthrow, which he was one day to suffer from the seed of the woman. St. Paul, in the eighth chapter of his epistle to the Romans, gives us plainly to understand, that all the creatures were curst in the fall: nay, it is evident, that the creatures must be affected by the curse denounced upon the earth; and that the curse of the other creatures is plainly implied in that of the serpent. For when God says to him, *Thou art cursed above all cattle, and above every beast of the field,* what can be clearer, than that the meaning of these words is this: that though the other creatures of the earth were curst in some measure, yet the serpent was more signally curst than any of them. Now, being curst, plainly implies being some way or other reduced to a worse condition; and therefore his (the serpent) being curst in a more remarkable manner, must certainly signify his being reduced to a remarkably worse condition than he was in before. And what that reduction might be, seems sufficiently hinted in the following words: *Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.* Now these words are plainly a denunciation of punishment; and sufficiently imply the very execution of that curse upon him. But surely, if the serpent was originally formed to go upon his belly, and to eat dust, his continuing in that condition in which God had created him, could be no punishment. And therefore, either these words have no meaning at all, (which it would be both absurd and blasphemous to suppose,) or else they must mean his being reduced, from that moment, to some lower and more abject condition, than that in which he was created.

And it is evident, that in fact he is in a much lower, a more abject, a more hateful, a more curst condition, than any other beast of the field; less fitted for happiness in that element to which he is doomed; destitute of every limb, every beauty of proportion, and every perfection of every kind, that can render the other creatures of the earth either amiable or excellent! hateful and noxious to the whole brute world, and yet more remarkably so to man, their master!

And what lower, more abject, or more detestable life can be imagined than this? Reduced to the vilest condition of the vilest worm of the earth; reduced, as near as can be imagined, to the very figure and imperfection of an embryo.

Pliny, indeed, mentions a report, which he had heard, of a kind of serpents with feet; but Aristotle discredits this opinion: (though a late[*] writer affirms himself, to have seen such animals in Grand-Cairo,) Herodotus tells us of some winged serpents that fly annually from Arabia to Egypt; and later observations have discovered some winged and bright shining serpents in the eastern and southern parts of the world; and there is also mention made of some of the same species in Isaiah, and in the book of Numbers. But yet every one of these eat dust, and crawl upon the earth; and probably these are permitted by Almighty God to retain, even yet, some small remains of their original lustre and perfection, to give us some idea of that glory in which they were created, and from which the curse of God hath thrown them down.

But here it may be asked, how this supposed diminution of the serpent's glory could be of any use to Adam? I answer, many ways. For, 1st, the serpent boasted to Eve, that he had acquired new excellence and perfection by eating the forbidden fruit; nor was it obscurely insinuated, that this was the pure virtue of that fruit, independent of the power of God; and that it would have a proportionable effect on them also: *God knoweth,* says he, *that in the day ye eat thereof, ye shall be as gods.* Now, nothing could so effectually confute this vain boast, and wicked insinuation, as letting Adam and Eve see, that imperfection and loss of excellence was the only certain consequence of his delusion, and opposition to the will of God.

More than this, it is not improbable that, without the example of divine vengeance on the serpent, Adam and Eve would be apt to flatter themselves (as many of their posterity profanely do at this day) that God Almighty would not be so severe upon them for eating an apple; little considering, that the easiness of the restraint greatly added to the guilt of disobedience. And therefore nothing could more effectually convince them of the heinousness of their guilt, and the certainty of divine vengeance due to it, than the immediate punishment of that creature, which was no more than the mere instrument of evil. It was easy for them to infer, *if the mere instrument of evil is thus punished, what will become of the real authors and actors?*

And besides all this, doubtless it was some consolation, as well as matter of much instruction, to Adam, to see that glorious instrument of evil stripped of all his pride and pre-eminence of form, and perfection of parts, and laid prostrate and grovelling at his feet; anticipating, in this shameful fall, and dismal degradation, that dreadful defeat and utter diminution of glory, which awaited the adversary of mankind, (and perhaps under this very form,) when the *seed of the woman* should *bruise his head.*

But here it may be objected, that all this is only an account of vengeance upon the serpent; whereas the Scriptures of the New Testament explain all this of Satan, under the image of a serpent.

I answer, that Adam and Eve could not but know, before this time, that the serpent was only an instrument of mischief, made use of by some malignant spirit, in enmity to God and them. I say, Adam and Eve could not but know this. For they had learned, by their own sad experience, that the forbidden fruit had not the virtue of ennobling nature, and inspiring new abilities, but quite the contrary: and they knew the serpent had neither speech nor reason from nature; and therefore the delusion put upon them, must be the contrivance of some being, not only superior to the serpent, but also far superior to themselves; the work of some spirit, which had taken possession of the serpent's body, and wrought this delusion, by his organs.

Now, a spirit assuming and actuating the body of a serpent, may, I think, with great propriety be called a *serpent;* as the Son of God, assuming a human body, is called a *man;* and therefore the style of the Scriptures is sufficiently justified, in the appellation of *Satan,* by the name of the serpent.—Nor is there any more difficulty in conceiving how Satan could actuate the organs of the serpent on this occasion, than how a reasonable soul can actuate the organs of this animal body we bear about us.

But some will ask, How Adam and Eve could have any idea of spirits? I answer, Many ways, conceivable even to us; and many ways utterly inconceivable at this distance, and in this state of things. We are told in the 28th chapter of Job, that when *the foundations of the earth were laid, the sons of God shouted for joy.* And probably their jubilee was not less at the completion of that great work. And who can say that Adam and Eve might not have been witnesses to the hallelujahs of that heavenly chorus on this occasion? or, who will say, that, in the perfection and innocence of their nature, (a state, which might admit other and higher abilities than we are now blessed with,) they were not subjects worthy the curiosity, and companions not unworthy the conversation of the highest order of heavenly beings? And what might they not learn from such a communication?

But should nothing of this kind inform them, can it be imagined that Adam had not knowledge to all the purposes that we have? Or, at least, to all the purposes of his duty and well-being? Adam could not sure be ignorant, that he had a thinking principle within himself, of a very superior nature to the whole order of beings about him: and it was very easy for him to imagine, that other thinking beings might exceed him, as far as he exceeded the best, or even the meanest, of the brutes. Nay, more, if we allow him as much capacity as any man of common contemplation among his sons, (and one would imagine this were no mighty concession,) it is evident, he must soon learn that the bodies of the creatures could, of themselves, have neither sense nor motion: he knew they were made of dust; and surely it required no great sagacity to know, that neither dust, nor any thing made of dust, could think or move: And therefore, whatever thought or motion was observable in the creatures, must be owing to the action and perception of some spirit within them: And, this point being gained, it was certainly easy for him to proceed one step farther, and to reason thus with himself: that the sentence of toil and bodily labor, which it pleased God to pronounce against him, on this occasion, could never be intended to terminate only in his body; which was, in truth, no more than the poor, passive, unoffending instrument of the spirit that ruled it: And, it is evident, that when he once knew that the serpent had not beguiled Eve by virtue of new faculties, derived from eating the forbidden fruit, nor by the power of his own spirit, which discovered no such ability either before or after: he was under a necessity of concluding, that this creature must have beguiled her by the power of some other spirit dwelling in him at that time; and when he once concluded this, he could not but conclude, that the sentence passed upon that animal, must of necessity be referred to that spirit which ruled his carcass on this occasion; that carcass, which was no more than the passive instrument of a superior intelligence.—This, I say, must be as clearly intelligible to Adam, as that the sentence of pain and punishment passed upon himself, though literally decreed against his body, must of necessity refer, and be intended as a punishment, to the principle of perception in him, which ruled and swayed his body to the committal of that crime, which deserved such vengeance from his Maker.

And, if Adam could have any doubt of the truth of this reasoning, the sentence of God, pronounced against the serpent, must clearly and fully confirm him in it. For that sentence is plainly directed and denounced against an intelligent being, and a free agent, who had committed a crime which a brute was not capable of committing; and deserved a punishment which a mere passive instrument could not deserve. And this consideration could not but ascertain to Adam, the true object of the divine wrath and vengeance, on this occasion; which could be no other than the evil spirit who had committed the offence.

And, when he was once fully possessed of this point, all the rest was easy. His next inquiry naturally would be, what his Maker could mean by bruising the head of that instrument of mischief? That he could not understand this according to the letter, I have already shown; and therefore he was under a necessity of interpreting it in a figurative sense. And certainly it was not hard for him to conceive, that the head was a natural and obvious emblem of power and pre-eminence. And so natural an emblem it is, that it has been used as another name for power, in all ages, and in most languages of the world, and especially the Hebrew. And surely it would be hard to suppose Adam ignorant of the idiom of his own tongue; as there is all the reason in the world to believe, that the Hebrew was his own.

Besides this, he could not but know, that his own head ruled the rest of his body; and that it was the seat of that dominion, wherewith he presided over the rest of the creatures: and therefore he could not but quickly and clearly conclude, that the bruising the head of the serpent must signify, the crushing and destroying the dominion and power of that spirit which had now swayed the organs of this creature to his destruction.

And probably it was in allusion to this history, and this interpretation, that serpents have been considered as emblems of power, from the earliest antiquity. And we know, that when Epaminondas[†] would teach his soldiers that they should destroy the whole power of the enemy, if they could once break the Spartans, who were at their head; he did this by bruising the head of a great serpent before them, and then showing them, that the rest of the body was of no force. And it were hard if Adam could not conceive the head of a serpent to be a proper emblem of hostile power, as well as Epaminondas. And this once understood, his hopes must quickly rise in consequence of that light.

He found that *the seed of the woman* (which doubtless he understood to be her issue by him) was to be at enmity with this evil spirit; and should, in the end, destroy his power. Enmity implies an opposition of inclination and interest; and therefore enmity to evil, must infer an inclination to good. And such a disposition in his seed, gave hopes of a recovery of that rectitude of will, which he himself had lost by his disobedience.

But whatever Adam might do, we plainly see that these consequences are fairly deducible from that sentence. Nor is it to be imagined, that Adam could not at least conceive so much hope from it, as was sufficient to keep up a sense of religion in his mind; which was all that was absolutely necessary. It was also obvious for him to conclude, that the destroying the power of his adversary must imply conquest; that the conquest of a spirit so superior to himself, must necessarily imply abilities very much superior to his own; and if his seed were once possessed of rectitude of will, added to better abilities, they must, at least, be restored to the primitive perfection of human nature; and seemingly to more. And in that perfection, they must certainly be acceptable to their Maker.

'Tis true, he and Eve must *return to* their *dust;* and possibly might not live to see this triumph and restitution of their species, in their seed; the humility, to which the sense of their guilt had reduced them, would easily suggest, that probably they, who were such criminals, were unworthy the honor and happiness of being admitted to see that blessed state of things; but, however, it could not fail to be matter of infinite satisfaction to them, to think that their posterity should attain it.

COMMUNICATIONS.

For the Churchman.

POPERY.

Mr. Editor,—The following extract struck me as being sufficiently high-toned for an Oxford professor. Had it occurred in a Church of England divine, I think it might have been twisted into rank heresy; but being the production of the Abbot Professor in the Andover Seminary, I suppose it must be accounted true Protestantism. However awkward the principle might react in the Episcopal controversy, it answers very well as first applied against the Anabaptist.

"Admitting, as we must, that all positive religious rites are *originally* founded on a divine command, we cannot safely conclude that such a command will be repeated to all those who shall afterwards be under obligation to observe such rites, or even that the original command will be *preserved* and *communicated* to them in the sacred writings. Neither of these can be considered as indispensable; because sufficient evidence of a divine institution may be afforded in some other way. It may be afforded, particularly, by an *unwritten tradition.* It is unquestionable, that the knowledge of some extraordinary events of providence, or of some divine injunctions, may be as truly and as certainly communicated in this way, as in others; and we should in many cases consider a man, who should refuse to admit the truth and authority of a tradition, to be as unreasonable, as if he should refuse to admit the authority of written or printed records.

"If we should insist upon the repetition of a divine command at different times, or upon a written record of it, as indispensable; we should set aside one of the methods which God has manifestly adopted in regard to the positive institution of religion."

Leonard Wood, D. D., Lect. on Infant Baptism.

This appears to me to make tradition something more than a witness and interpreter of holy writ. T.

For the Churchman.

THE DEATH BED.

"Who was that pale-faced, interesting looking woman we saw in the church-yard this afternoon, Eleanor? the traces of tears were visible through her veil, and her whole appearance was that of one who had drank deeply of the cup of sorrow."

"Do you mean the lady who led a little girl by the hand, and who bowed to us as we were passing?"

"The same."

"That is Mrs. Danvers, the English lady who lives in the pretty cottage almost embowered in clematis and honeysuckle, near the foot of the lane; and as I have promised to make you acquainted with some particulars in her eventful history, we may not, perhaps, find a more fitting time than the present for their recital.

"About three years ago, we heard that the cottage, which had long been unoccupied, was rented to a family who were strangers in the neighborhood, and whose manners and appearance betokened their belonging to that class of whom we usually speak as having seen better days. An air of neatness and of taste was soon visible about the place; the little flower garden was assiduously cultivated, and the China-roses, which had been suffered to run wild, were pruned, and trained against the parlor window. Often at twilight a low sweet female voice was heard singing an evening hymn, or chanting one of the beautiful anthems of the Church of England.

"You know that during the whole of that summer the parsonage was vacated, and the service of the Church performed occasionally by a clergyman from B——, who, although an excellent man, had no time to spare, save for the Sunday service; owing to this, Mr. Danvers and his amiable wife were left without that consolation from a beloved pastor, which is always so grateful in hours of affliction. It has often been to me a cause of wonder and regret, that in some instances, so little intercourse is maintained between the minister and his people. They attend to his preaching on Sunday, go home and criticise his style, and manner of delivery, and then think no more about the speaker until the bell on the next Lord's day calls them to their accustomed seat in the sanctuary. I do not say that such is the case with all: God forbid! The devout Christian goes from higher and holier motives than the mere sanction of custom, or the hope of hearing a fine specimen of pulpit eloquence; he knows that he is about entering, as it were, the presence chamber of the Deity; and in the sublime services of the Church, his heart holds communion with the Majesty on high; to the sermon he listens as to the teaching of one of Christ's ambassadors; and, although he may be an ardent admirer of the graces of oratory, regards the matter of the discourse more than the manner of him who delivers it. But in a mixed multitude we know there are many who would be benefited, ay, benefited perhaps to the saving of their souls, by friendly words of encouragement, or warning, from their pastor in private. There is hardly one human heart so depraved as not to be won upon by kindnesss, and the kindness of a clergyman who has endeared himself to his people by a personal interest in their concerns, is, of all others, the most touching; while in the regard entertained for him by his flock, there is a union of affectionate love, and filial reverence, so harmoniously blended as to form one of the most delightful emotions of the human heart.

"There is something so holy, so sacred, in religion, that it shuns observation, and retires within the innermost recesses of the heart; this is more particularly the case with the young, and yet how frequently do those who are about to engage in this world's warfare, languish for want of spiritual intercourse. And there are moments too, in the lives of some, moments of heart-crushing sorrow, moments of pain and agony of spirit, when the mind is like to 'sweet bells jangled out of tune:' oh, what would not then be given for one hour's free, and familiar, and confiding communion, with a beloved servant of God's altar! But it may not be—heart-sorrow, like heart-piety, is unobtrusive, and cannot be poured into the ears of the clergyman, esteemed though he may be, who is hardly known to his people out of the pulpit. Pardon me this long digression; the subject is one which in former years was painfully brought home to me, in more than one instance, and it has often occupied my thoughts.

"Some two years or more after Mr. Danvers came to reside at the cottage, Mr. Elwood was called to take charge of this parish, and it was on one of the loveliest days of sweet and solemn Autumn that we arrived at the parsonage. The evening was just closing in, and the last lingering rays of sunlight were falling on the many-coloured leaves of the old trees around our dwelling; the river lay slumbering in the distance, unruffled as a mirror, and the soft breeze scarcely stirred the long branches of the willow which hung over the eastern door-way; all was beauty! beauty in repose! it was a scene worthy the pencil of a Claude.

"Never shall I forget the holy calm which stole over my spirit at that sweet hour, while I silently prayed that the labors of my beloved Ernest might be blessed, and that the close of both our lives might be serene and tranquil as the beautiful twilight of that Autumn evening. The next day being Sunday, there was no opportunity for more than a casual observation of those who attended the Church service; but on Monday morning Mr. Elwood set out for the purpose of visiting his parishioners, and ascertaining if there were any among the poorer classes who needed assistance. It was not until his return in the afternoon, that he called at the dwelling of Mr. Danvers; the reception he met with was grateful to his heart, and immediately enlisted all his sympathies in favor of its inmates. I was so much interested by what he told me of this family, that at an early hour on the following day, I knocked at the door of the cottage; it was opened by Mrs. Danvers, and on my announcing myself, I was ushered into the little parlor whose rose-latticed window had been the object of my admiration. Mrs. Danvers said that her husband had been ill during the night, and had just fallen into a gentle slumber, from which she hoped he would wake refreshed and free from pain; there was an air of elegance about her, and a quiet gentle tone of voice, which betokened good breeding; and as my eye strayed round the room, I saw that the hand of taste had been busy within those white-washed walls, and under that lowly ceiling. The entrance of the little girl interrupted our conversation, and as the child whispered 'papa is awake,' I rose to depart, but Mrs. Danvers politely insisted on my staying, 'as she wished me,' she said, 'to see her husband.'

"On accompanying her into the small chamber, where, half raised in bed, supported by pillows, rested Mr. Danvers, I looked upon his face, and that one look was enough!—the high white forehead, from which had been thrown back the rich clusters of chesnut hair, was pallid as marble, while the deep blue eye shone with unnatural brilliancy, and the hollow cheek burned with the hectic of disease; consumption had already done its work of wasting, and those short painful breathings would soon be hushed in death. The wife and the mother read my thoughts in my countenance, and her heart was filled with agony.

"It was from Mr. Danvers' own lips, that Ernest, at intervals, during frequent visits, heard his story. He was an only son, and heir to a large fortune, which his father had acquired by unwearied assiduity at the desk, and in the counting room. While yet at college he was a welcome visitor in the family of Mr. Travers, a friend of his father's, and whose daughter he found to possess the exact style of beauty of which he had been enamored in his boyish dreams. A slight and graceful figure, sunny ringlets falling around a face of surpassing loveliness, manners at once timid and confiding, a highly cultivated taste, and a mind filled with all pure and lofty thoughts, won for Emily Travers the ardent heart of the young collegian. Their parents saw with pleasure the attachment of their children, and it was arranged that as soon as Henry had completed his studies, and made choice of a profession, they should be united. The time at length arrived, and Henry having chosen the study of the law, received the hand of his beautiful bride from her father at the altar.

"For a while after his marriage, he followed with avidity the path he thought would lead him on to fame; but his was not one of those minds which, for the purpose of attaining eminence, can concentrate its energies upon dry and abstruse subjects; he began to feel that his studies were irksome, and a renewal of his acquaintance with some dissipated young men whom he had known at Eton, tended still more to alienate his mind from legal pursuits. For a time, regard for his wife, whom he loved amidst all his wanderings, kept him from open excess; but the tyrant habit became too strong for his weak resolutions, and one night the talented and accomplished Henry Danvers was carried to his home in a state of beastly intoxication. His wretched wife watched over him during that long night of misery with her unconscious infant cradled in her arms, and when the morning broke, and her unhappy husband woke to the humiliating sense of his degraded condition, she uttered no complaint, but stooped and kissed his brow, as it had been her wont to do in their days of happiness. She had spent the night in prayer to God, to enable her to bear all her beloved husband's infirmities without irritating him by useless reproaches, and she trusted that He who was able and willing to save to the uttermost, would yet call back the wanderer. The meek forbearance of his wife powerfully affected Mr. Danvers, and he inwardly resolved that she should never again suffer through his misconduct; but alas! these resolves were made in his own strength: he had not yet learned that it was the grace of God only which could keep him from error, and when temptation came he again fell,—fell deeper than before.

"To the vice of intemperance was now joined a passion for play, and in a short time he was bankrupt; ruin stared him in the face, his former associates despised and deserted him, and in the bitterness of his heart the wretched man cursed the authors of his misery and their ingratitude. He had forgotten that the friendship of boon companions lasts but during the flush of prosperity, and that those who had been first to join him in his hours of revelry, would also be the first to desert him in his time of need.

"The father of Mrs. Danvers wished her to leave her husband, and return with her child to the paternal roof; mildly yet firmly she refused: 'I vowed before God's altar to abide with him through all changes, until death should part us; can I leave him now, when all have deserted him? when he most needs sympathy and kindness? If his wife flee from him as from a polluted thing, who will watch over him in hours of sadness and remorse? who will administer consolation to his wounded spirit, and make him feel that he is still capable of loving, that he is still beloved? My father, I cannot leave him.' And for the first time Mr. Travers parted from his daughter in anger.

"By selling her jewels, and other valuables which had not been needed to satisfy her husband's creditors, Mrs. Danvers realized a considerable sum, with which she prevailed on her husband to embark for America; the spirit of the haughty man was subdued, and he who should have been her support, her protector, was now obliged to look to his fair and delicate wife for encouragement and advice.

"On their arrival here they rented the cottage where they reside, and, far removed from scenes of former temptations, the prayers of the devoted woman were at last granted, and she blessed God, that he had spared her to see her beloved Henry a follower of Jesus. She knew that his health was shattered, she knew the blow must be struck which should separate them here; but oh, joyful and blessed hope! she also knew they would meet, where there would be no more parting, no more sorrow!

"Such was the story told to Mr. Elwood, and you may judge of the interest it caused us to take in the welfare of this suffering family.

"Mr. Danvers lingered through the winter, and when March, with its wind so fatal to invalids, had gone by, and he was able to sit on a warm sunny afternoon by the parlor window, reading from the Word of life, the fond wife would hope that he might be spared a little longer.

"It was after an evening spent with them in conversation on the hopes and glories of immortality, during which Mrs. Danvers, at her husband's request, had read some passages from Bishop Jeremy Taylor's 'Holy Living and Dying,' and Keble's soothing and beautiful 'Burial of the Dead,' that Mr. Elwood and myself were sent for in great haste; Mr. Danvers was much worse, it was thought he could not live till morning. When we entered the chamber where he lay, we were instantly struck with the change in his countenance, and knew that death was rapidly approaching; Mrs. Danvers rose from the bedside where she had been kneeling, and pressed our hands in silence; her husband had wished for Mr. Elwood to administer to him the sacrament of the Lord's Supper once more on earth, ere he should be called to sit down at the table of the Lamb. It was a solemn and a holy scene! there lay one who had erred, and who, clinging to the Cross of Christ as the only refuge for sinners, had been forgiven; one who was about to enter on the realities of an eternal state, and to behold things which St. Paul has declared are not lawful for man to utter, and the sight of which for upwards of forty years animated the zeal of the holy apostle, and made him desire to 'depart and be with Christ, which was far better.' The 'fair linen cloth' was spread upon a small table near the half-opened window, through which the fragrance of spring-flowers came wafted on the night air; the stillness of death was around, broken only by the voice and step of the pastor in the communion service:

'Sweet awful hour! the only sound
One gentle footstep gliding round,
Offering by turns, on Jesus' part,
The Cross to every hand and heart.'

After all had partaken of the holy elements, Mr. Danvers, who had sunk exhausted on his pillow, suddenly rousing himself, blessed his wife and child, and commended his soul to God—again all was hushed—and as Mr. Elwood knelt and offered up the solemn commendatory prayer for a sick person at the point of departure, with his hand clasped in that of his wife, while the first hues of dawn were brightening the horizon, the spirit departed to the full light of immortal day.

"It is now six months since, and the widowed mourner has borne her bereavement with a pious resignation to the divine will; she has not sorrowed indeed, as those who have no hope, for she feels that the grave is the gate to heaven, through which her husband has passed before her; and if her trials have been great, great also have been her consolations, for her trust was in one mighty to save, in one who has said, 'Fear thou not: for I am with thee; be not dismayed: for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness.'"

J. C.

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[*] Vide Blunt's Voyage to the Levant, &c.; also, Maundrel's Journey from Aleppo to the Euphrates, p. 3.

[†] Vid. Polyæn. Stratag. l. 2.

For the Churchman.

Mr. Editor,—Permit me to introduce into your columns the following extract from Mr. Sterns' public address—an address that should be circulated far and wide, as containing a principle that ought to be lodged in the heart of every man—and that is, that knowledge, science, and all public institutions, unless propelled in their use by the motives of Christianity, will, naturally, be directed to deleterious ends; and the inference deducible from this principle is, that a true patriot must be a true Christian. Is not this "worthy of all acceptation?"

Mr. S. is a member of our Church, not only in the vulgar, but in the genuine sense, by baptism. C. A. F.

ADDRESS OF W. F. STERNS, ESQ.

Delivered in Holly Springs, Miss., on the 5th July, 1841.

* * * * * "But may there not be a higher destiny awaiting us—a loftier summit of national greatness—a more honorable and blessed instrumentality, than that to which I have just adverted? Do not "the signs of the times" encourage us to hope that our nation is to be the chief instrument in extending the kingdom of the Messiah until the accomplishment of the glorious prediction that "the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the face of the great deep"—and that *we* shall arouse the expectant world with the first joyful notes of that trump which shall announce the advent of the millenial morn, and proclaim a jubilee of a thousand years, during which "the nations shall learn war no more," and Love shall be the ruling spirit of the universe?

But our high hopes are not to be realized—our glorious destiny is not to be fulfilled—the blessings and privileges which, as a nation, we now enjoy, are not to be preserved—those which the future seems to promise are not to be secured to us and our posterity, while we remain inactive and indifferent. We may not, and be innocent, calmly fold our hands to sleep, making no effort to stay the tide of moral evil that darkly threatens to sweep over our land, overturning, in its desolating and unresisted course, every monument of freedom, and burying deep beneath its sullen waves the hopes of those friends of liberty whose eyes are anxiously turning to us from all parts of the world, and who are hailing the dawn of our prosperity as the harbinger of a brighter day than the earth hath yet beheld. We may not neglect the mental and moral education of our children, and *hope* that they will transmit to their posterity, unimpaired, those invaluable blessings which we now enjoy—which our fathers poured out their blood like water to secure, not merely for themselves and their immediate descendants, but for all those who might succeed them in this land of their adoption, to the end of all future years.

The energies of our people may not long be directed to the acquisition of wealth, without producing the most unfortunate results. From being the object of pursuit among all our citizens, success in *money-getting* will confer a kind of distinction. An aristocracy of wealth—the most odious and anti-republican of all aristocracies—will rear among us its empty, gilded head. The value of all things will be estimated by the standard of dollars and cents. Weight of purse will take precedence of weight and worth of character. Literature and science will languish, for they will be cultivated only so far as they may be made subservient to purposes of pecuniary gain. Morality will decline, for there is something uncongenial to its sensitive nature in an anxious attention to the means of accumulation. A vortex will be created, into which will be drawn and degraded the choicest talent of our land: for our young men, observing the ease with which distinction may be attained, almost without mental effort, in the hackneyed road to wealth, and reflecting, upon the other hand, on the days of study, the nights of vigil, the years of patient, unremitting toil, that must be consumed in acquiring knowledge and meriting honors that are not valued—as *real* honors *will not* be, when *gold* shall have become more powerful than *mind*—will turn aside from the halls of learning—from the calm retreats of philosophy—the companionship of the muses—the wonders and delights of science—from holding high communion with the mighty dead of other days—from *all* mental discipline and cultivation, to the sordid scenes of *traffic*, and the light of that genius which was formed to ornament and bless society, will be forever extinguished by the breath of Mammon. Already do we experience many of the evils attendant upon a desire to be "quickly rich," and we have cause to fear, that, when vast wealth shall have been accumulated, enervating luxury, and its invariable concomitant—a wide-spread, deep-rooted corruption of manners and morals—will render us unworthy of freedom and unable to preserve it, and our fate resemble that of the republics of old, the light of whose glory but shone on the path that led to their ruin, and whose *vices*, mostly born of wealth, served as daggers to deprive them of existence. Let our children be taught those wholesome truths, now so little regarded, that wealth is *not* the supreme good—that to get rich was *not* the great purpose for which we were sent into the world—that there are enjoyments, within the reach of all, which the gold of ophir cannot purchase—and that there are miseries, common to us all, which mountains of silver can neither avert nor alleviate.

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A pervading sentiment of high moral principle, diffused among all our people, and that alone, can preserve the purity of our institutions, and enable them to stand, unmoved, the shock of war, and the silent ravages of time. And when it is inquired how this result is to be accomplished, I answer—by disseminating far and wide the Holy Scriptures, and early implanting in the minds of the young a knowledge of, and a reverence for the Bible. Other knowledge, alone, if *this* be wanting, is not sufficient to make men good citizens. Go, with your systems of unsanctified philosophy, among the heathen; teach them the specious sophisms of your godless creeds; impart to their understandings all the vast and varied knowledge of which ye boast ye have made yourselves masters, but conceal from them those glorious truths and heavenly precepts which are only to be found in the Holy Volume, and how much have you improved their condition? They have but exchanged one sort of ignorance for another still more deplorable. You have enlarged their capacity for evil, and have not presented to their minds a single motive for doing good. But let the light of the Gospel shine upon them, and what a different result is visible! Look upon the path of Christianity, and see, wherever it has led, how she hath meliorated the condition of the human race. See how her presence hath ever been the herald of all the blessings of civilization—how she hath overthrown and destroyed the high places of superstition and ignorance—how she hath exalted man in the scale of being—how she hath restrained his evil passions, and inspired him with sentiments of active and abounding benevolence—how she hath mitigated the horrors of war—how she hath softened the severity of punishments—how she hath changed, and how much for the better, the character of international law—what a beneficent and kindly influence she hath ever exercised over all the domestic and social relations of life! See all this, and *then* say what she would do for the heathen, to whom *more* knowledge proved rather a curse than a blessing.

What should we become without the Bible? Remove from our minds the idea of a future accountability for our actions—let no terrors save those of human legislation be presented to deter us from the unrestrained indulgence of every evil passion—let no motive reaching beyond this world incite us to the practice of any virtue—let our only ground of confidence in our fellow men be founded upon the slippery basis of *honor*—let the voice of inclination drown the whisperings of duty; in short, deprive us of every thing for which we are indebted to the Bible, and how long would society, for any beneficial purpose, continue to exist—how many generations of wicked men would be swept away from the face of the earth, before "man would become in truth, what the theory of Atheism declares him to be, a companion for the brutes?" The Bible is indeed and emphatically the anchor of our hopes and our safety, not only with respect to the world to come, but, also, as regards this present life.

Supposing there were *no* future existence, yet, as perfectly adapted are the moral maxims of the Holy Volume to the wants and condition of mankind, that even in *that* case, its loss would be the heaviest calamity that has ever befallen, or by any possibility ever can befal, our race; since morality and religion, with all their salutary influences—civilization, with all its countless attendant blessings—society, with its innumerable endearments and delights—and political liberty, with all its elevating, ennobling tendencies—depend, for their very existence, upon the support they derive from the Bible. I do not advocate the union of Church and State—an unholy and revolting alliance, alike a dishonor and a disadvantage to both—but I refer you to the history of the buried Past to show, that without the influences of Christianity, you can have no State whose existence can be protracted beyond that brief period during which it shall be filling up the measure of its national iniquity. * * * * * * *

For the Churchman.

PRAYER FOR CONDEMNED MALEFACTORS.

Mr. Editor,—The following extract from a private letter, which I have just received from an aged clergyman, who resides in a county in which an unhappy criminal has been lately executed, though at a distance of about thirty miles from the place of his imprisonment and execution, seems to me to be worthy of a place in your journal. In my judgment it breathes the true spirit of the Church, and contains a suggestion which deserves the attention of the clergy. BRETT.

"I know that you are not 'part and art' with the Romish Church, and therefore do not expect you to perform masses and pray souls out of purgatory; but I hope you have no objection to pray for souls who are in danger of a worse place. Three or four times in the course of my life I have had persons under sentence of death for crime, either in the town or within the county in which I lived: if they have been within my reach, I have visited them, counselled them, and prayed with them, *unsolicited*. On other occasions, I have introduced the prayer in our Prayer-Book into my family prayers for a week before their death; and I have gone so far as to solicit the prayers of the congregation in behalf of a condemned criminal, on the Sunday before their execution. If you ask my reasons for all this, I answer, *The emergency of the case!* They are about to be separated from human society, because they are no longer fit to live in it. The Church, however, does not suppose them to be yet separated from God's mercy: for she has appointed prayers in their behalf: but what good will these prayers do if they are never used? What I have to ask of you is, that you will, if an opportunity offers, consult with our worthy and excellent bishop, whether some rule of order cannot be formed, so that the clergy of our Church may, in respect to this matter, act in unison with each other. Even in large places, my idea is, that the appointed prayers ought to be used openly in the Church. If we allow that the prayers of the Church may do good, here is a door that may be effectually opened. Let me remark further, in support of this measure, that the prayer for condemned malefactors is inserted among the occasional prayers of the Church: it seems, therefore, as if it were originally contemplated to be used by other clergymen besides the individual who shall be appointed to use *the office* for the Visitation of Prisoners."

For the Churchman.

EXPLANATION OF THE TWENTY-FIRST ARTICLE, (ENGLISH PRAYER BOOK.)

Art. 21. "General councils may not be gathered together without the commandment and will of princes." In Latin: "Generalia concilia sine jussu et voluntate principum congregari non possunt."

Upon this Article, Mr. Newman remarks, "That great bodies of men of different countries may not meet together without the sanction of their rulers, is plain from the principles of civil obedience, and from primitive practice." He receives the affirmation (observes Mr. Perceval) according to its first and most obvious meaning, namely, *as asserting a principle*. Mr. Perceval himself differs from Mr. Newman in this conception of the Article; he says, "that the Article does *not assert a principle*, but merely *affirms a fact;* not meaning to say that the councils *ought* not to assemble without the will of princes, but merely that they *cannot;* which of course is true, the civil power having force to prevent them if it should think fit." Now, with all deference to Mr. Perceval, we think that he has proposed the most frigid interpretation imaginable. For it would be the height of absurdity merely to inform us of *the fact* (which nobody ever denied) that princes by main force *could*, or *are able to*, prevent the assembly of a general council! This would be a waste of words indeed! But, both Mr. Newman and Mr. Perceval, we conceive, have overlooked the important fact, that the Article in question contemplates an *Established* Church. For, in a Church established by law, (as the English or French,) bishops would have no right to quit their dioceses without leave; by their connection with state, in consideration of temporalities, they surrender a portion of their rights, as bishops; as far, therefore, as the obligations of bishops in an established Church, bind them to the state to act in certain ways by its authority, so far, and no farther, it may be said that the English Article asserts a *principle* when it says, "that General councils may not be gathered together without the commandment and will of princes." Accordingly, the 21st Article is no *principle* at all in *our* theory of general or local councils. For with us, there is no connection of Church with State, and hence there are no obligations at all resting upon our bishops, as bishops, to obey the state. The Article is wholly omitted in the American Prayer-Book, and a note at the bottom remarks, "that the 21st is omitted because it is partly of a *local* or CIVIL nature." PHILOS.

THE CHURCHMAN.

SATURDAY, AUGUST 7, 1841.

PRIVATE OPINIONS OF THE ENGLISH REFORMERS.

The Church of England, at the time of the Reformation, was providentially restrained from proceeding to those pernicious extremes to which many of the continental Reformers were driven in opposition to the crying abuses of the age, and which were afterwards reached by the Puritan faction in England and Scotland. An apostolical episcopacy and a Primitive Liturgy, containing the essentials of Catholic doctrine and worship, were, by the good providence of God, preserved to the Church.

The age was one of tumultuous excitement. The sanguinary measures of the Papal party on the one hand, and the outbreak of popular fury stimulated by the sacrilegious cupidity of unprincipled statesmen on the other, rendered it impossible, without a miraculous interposition, for those who bare the ark to walk through the sea on dry land, with the waters piled up on their right hand and on their left.

That the Church of England should have passed through such an ordeal entirely unharmed, that she should have achieved that most hazardous of all works, the correction of abuses so as to leave no superfluity to be retrenched and no defect to be supplied, is not to be expected. But while the essentials of Catholic doctrine and worship were retained, instead of complaining that any thing was lost at a time when all was perilled, it is rather the dictate of a pious mind to be grateful that so much was saved.

We abide most thankfully by the result. We rejoice in the possession of the episcopacy and liturgy, by which we enjoy the inestimable privilege of communion with the Catholic Church, without the necessity of subjugation to the arbitrary laws and novel creed of the Church of Rome.

Whether the Anglican Reformers themselves were alive to the full importance of the sacred deposit which they were the means of continuing in the Church, so that we owe its preservation, under God, to their enlightened and Catholic zeal; or whether they were the unconscious or unwilling instruments in the hands of Divine Providence for transmitting blessings to which they were themselves insensible, is, as it seems to us, a question of inferior moment. If the former, we have the greater reason to honor their memory; if the latter, the unworthiness of the instrument serves to illustrate still more the power and goodness of our Heavenly Father, and to enhance our gratitude to Him for the accomplishment of His gracious purpose.

With these views, we have never entered warmly into the disputes which have been waged between English Churchmen on the one hand, and the combined array of Papists and Calvinists on the other, in relation to the private opinions of the English Reformers. The former would have us believe that the English Reformers were men of truly Catholic principles, resisting with a steady hand the inordinate encroachments of the Papacy on the one hand, and the insatiable demands for change and novelty on the other, and lending all the while a reluctant ear to the counsels of the foreign Reformers; while the latter contend that these same men were Presbyterians or Erastians in Church government, retaining only from constraint or policy the distinguishing features of Catholic doctrine and worship, and sympathising most thoroughly with the views of the continental Reformers, adopting their suggestions with a glad mind, and desiring nothing more than to regulate the Church and liturgy by the standard of their prescription.

We have said that we think the dispute one of comparatively little importance, and we will give an illustration of our meaning. Mr. Kenrick, in his book on "Anglican Orders," quotes several passages from the works of Bishop White to show that the views of the bishop were, on certain points, uncongenial with those contained in our liturgy, and Presbyterians have alleged that Bishop White also, at the close of the revolutionary war, published a pamphlet recommending that men should be set apart as bishops at home, in case the episcopacy could not be obtained from abroad. Now suppose that the inference of the one and the allegation of the others were equally true; to what do they both amount? They do not in the least invalidate the facts, that the liturgy of the Church does contain the Catholic doctrine which the bishop is said (with what truth we stop not to inquire) to have repudiated, and that the Church does possess, and that through his own instrumentality, the episcopacy with which he is said to have consented, in the event of necessity, to dispense. In like manner, in regard to the English Reformers, the fact that the Church through their instrumentality is possessed of the essentials of Catholic doctrine and worship, is nowise invalidated by the private opinions and motives, whatever they may be, by which they were actuated.

The leading article in the last number of the British Critic—"BISHOP JEWEL: His Character, Correspondence, and Apologetic Treatises"—prosecutes in a fearless tone the inquiry which we have stated; and comes to the conclusion that Jewel and his associates under Elizabeth, far from making reluctant concessions to Peter Martyr and the foreign Reformers, really and cordially sympathized in their most ultra views; and instead of making an unwilling surrender of some things, the want of which, though unessential, has been lamented as a defect, were rather inclined to mar the liturgy by Zuinglian incrustations, and were averse at heart to some of the Catholic doctrines and usages which were actually retained. Whether the reviewer has sustained his conclusion, is a question on which there may well be an honest difference of opinion. Some who flare up at the very thought of impeaching the character of a Reformer, will extenuate, counterbalance, or overlook the remarkable passages which the reviewer has quoted from the writings of Jewel; while others will think that the writer has but stated unwelcome truths, and has only said much where he might have said more. For our own part, we are content to honor the virtues of Jewel, and to cover his defects.

We cannot agree with the reviewer that Jewel, or any of the divines under Elizabeth, is to be taken as a fair specimen of the Anglican Reformers. But the *private opinions* of any or all of the Reformers are never to be confounded with that *succession of apostolical authority and doctrine*, which they were, in the providence of God, the means of transmitting; and if the former were erroneous, we are no more concerned or responsible for the errors than for the lustful tyranny of Henry VIII., or the superhuman depravity of Pope Alexander VI., and his son, Cæsar Borgia.

The Reformation, though an eventful epoch, was not the only age, nor Great Britain, however distinguished, the only country productive of great and good men in the Church of God; and we count it one of the auspicious signs of the times, that there is a great and growing disposition to rise above the influence of national and party prejudice, and seek communion with the Catholic Church. This disposition cannot be injurious to the English Reformers, though it may wean us from an exclusive admiration, by leading us to see that wise and good men were to be found among their predecessors, and even among their opponents. To be insensible to the merits of others, argues a consciousness of our own weakness; and certainly they who canonize Luther and praise and preach Dr. Dwight, are too liberal to censure those who confess that they venerate Aquinas and derive instruction from the pages of Bellarmine.

Without entering into the question respecting Jewel, we subjoin a few striking passages from the article in the British Critic to which we have referred. The reviewer, it will be seen, takes the word *Protestant*, not in the sense in which it is used among us to denote opposition to Romanism, or the distinctive views and practices of the Church of Rome, but in the sense in which it is current on the continent of Europe to denote opposition to Catholicism, or the principles of the Catholic Church. Whether our readers approve or not of the opinions expressed or the phraseology used, the extracts will at least be gratifying, as showing the ground taken by an able and influential journal in the Church of England.

"But in truth the Christian religion knows of no objects confined to this world. It has no forms without substance; no externals without meaning. Gorgeous chalices presume the intrinsic preciousness of the consecrated element which they inclose; white robes imply a holy Priesthood; altars, a propitiatory Sacrifice; crosses betoken the severity of the Christian life, and the all-sufficiency of the One Atonement; lights symbolize the illustrious presence of CHRIST in the world, and so in other instances. Jewel and the Puritans seem to have felt, (whether by the force of intellectual acuteness, or as the result of mental habit,) that in the most apparently unimportant symbolical usage of the Church, was contained the whole essence of the sacramental principle; even as the sap of trees is the source of life to every the most delicate petal of their flowers. They separated the idea of CHRIST from that of the Church; they did not view Him as its divine life, and it, as the manifestation, in all its external provisions, of His gracious presence. To consider Him as not commemorated merely, nor represented to the mind, by the blessed sacraments, but as really existing in them, this was judged to be part of the doctrine of Antichrist. In like manner, they refused to discern, in the Catholic and Apostolic Church, the one body of CHRIST, and to trace in her Priesthood the authorized dispensation of His power, and the abiding capability of His functions. Accordingly, they were intolerant not of the open and palpable manifestations of this mediatorial system only, but of its very faintest vestiges and extremest developments. And so far they were consistent; far more *consistent*, though it may be less religious, than many who, in different ages, have sought to identify Catholicism with a collection of isolated doctrines, or a set of disjointed principles, instead of viewing it as *one* diffusive doctrine and *one* transforming principle, living and vigorous in its countless ramifications, of which even the minutest may not be violated without impairing, or endangering, the unity and perfection of the whole. This "Tree of Life," which man may not even rudely approach, or curiously handle, the extreme Reformers were for attacking root and branch; but, strong in the Arm which is ever outstretched to protect it, and calm in the dignity of its "charmed" and chartered existence, it bows beneath no storm, and is impassive of each well-wrought weapon."

"It is common with writers of high repute to draw a strong line of demarcation between the movements of the sixteenth century on the side of Church reform, made respectively in England and on the continent of Europe; and this, with the view of clearing our own countrymen from the suspicion of concurrence in the extreme views of their fellow-Protestants abroad. 'Who would not wish (ask the editors of Mr. Froude's Remains) that such a line of argument could be sustained?' They are of opinion, however, that it cannot; and, in adopting a view of the question so calculated, as they truly say, to encroach upon some of the long-cherished prepossessions of minds which one least desires to hurt, glad indeed are we to shelter ourselves under the authority of persons like Mr. Froude and some of his friends.

"That as a matter of fact, or, as we should rather say, of providential appointment, the Church of England presents a more faithful image of Catholicism than the Protestant communions of the continent, (if, indeed, a body, which is a 'real though inadequate image' of the Truth, may be brought into any sort of comparison with those which are hardly in any sense such,) this we thankfully acknowledge. Her liturgy is, of course, in its essential features, Catholic; and even as to her Articles, though it may be admitted that here and there they wear a less Catholic aspect, and were certainly framed by persons of a thoroughly uncatholic spirit, yet it cannot be said that their language, perplexing as it sometimes is, amounts any where to a direct contradiction of Catholic doctrine. And this, as it is all, we think, which can fairly be asserted, so is it all which is absolutely necessary towards the satisfaction of any of her members; and certainly far more than, under the circumstances, could have been reasonably expected. We thankfully believe that a true Catholic may, conscientiously, subscribe the Articles of the Church of England; still there seems too much reason to apprehend that, without some more stringent test of Catholicity than we are likely to obtain, or ought, perhaps, under existing circumstances, to desire,* our own branch of the Church must remain, as heretofore, (in the great body of her members,) the *apparent* representative of a very different principle. It is hardly to be hoped that, with Articles more or less of an "uncertain sound;" which, without absolutely infringing any point of Catholic doctrine, contain so little of *explicit* contradiction to some of the less obvious, but not less essential, characteristics of the Protestant error, the generality of the English clergy should be secured against more or less of sympathy with those relaxed views of religion, which are quite certain to be rife in an intellectual age and a commercial country. We speak not here (far otherwise) of any inclination on the part of the clergy to compromise. We speak merely of the natural tendency of a strong current setting in one direction, where, on the other side, is often not the wish, and still oftener not the power, to encounter it. Protestantism in its essence, and in all its bearings, is so characteristically the religion of corrupt human nature, that, with formularies not unambiguously exclusive of it, and an actual administration of the existing system, tolerant, to say the very least of it, it can hardly fail, but that the general tone of the National Church should remain, for a very long time at least, comparatively uninfluenced by the efforts of a few individuals to elevate it. This we say to encourage patience and perseverance, not as intimating distrust. On the side of hope might be urged, among other considerations, the wonderful power and tenacity of the principles of Catholicism themselves. Alone of all others, they carry the evidence of their divinity to the hearts and consciences of men. The hold which in a very short time they have taken of the affections of people in this country, is something, of which not every one has an idea. All weapons forged against them seem to fall to the ground; they are where they are, despite all which has been done, and more which has been muttered, against them. Their very adversaries begin to pause and forbear, waiting to see the end; perhaps fearful, 'lest haply they should be found to fight against God.' Their progress, under the circumstances, has no doubt been so extraordinary, nay, (not to mince matters,) so miraculous, that one hardly dares to venture upon unsanguine predictions; while yet it seems right, on the other hand, to state difficulties at their worst."

"In the first place, then, it will have appeared from the sketch which we have already given of Bishop Jewel's life, that he was originally a disciple of Peter Martyr, and that he passed nearly the whole period of Mary's reign in close and confidential intercourse with that divine, as well as with Bullinger, Zuingle, and the rest of the Protestant congregation at Zurich. We have seen, too, that, after his return to England, and to the end of his life, he maintained an intimate correspondence with two principal members of this connexion; not merely apprizing them, from time to time, of the state of things in England; but referring questions for their (as if) authoritative decision, and acting implicitly upon their advice.

"More than this, we find him continually referring back, with the greatest satisfaction, to the time of his residence at Zurich; pining, as it were, after its genial atmosphere, and hailing, with delight, the event, or the prospect, of a nearer and nearer conformity, in the practice of the Church of England, to its rule. For instance, speaking of the Queen's lukewarmness about sending for Peter Martyr to England, he says, 'For myself indeed, there is nothing which I desire, with such aching impatience, as to behold you, and to enjoy once more your delightful conversation, which I heartily wish may one day happen, whether it be in England, or in Zurich.' He then specifies certain difficulties in the way of Martyr's recal, and proceeds, 'However this may be, we have exhibited to the Queen all our articles of religion and doctrine; *and in no tittle have we departed from the confession of Zurich.*

"Soon afterwards he writes, 'You will say, then, return to Zurich. Most cordially, my father, do I wish that this were possible! For so far as I can see, there is no hope that you will ever come to England. O Zurich, Zurich, how much oftener do I now think of thee, than I ever thought of England when I was at Zurich!' Again—'Most ardently, my father, do I long to see you in England. And how should this be otherwise, since I am perpetually longing to see you even at Zurich?' . . . '*Your book concerning Vows is most greedily seized upon.*' Lastly, we have seen him (in a letter of later date quoted above) rejoicing, that 'in matters of doctrine' he and his brethren had 'pared all error to the quick, *so as not to differ a nail's breadth from the standard of Zurich.*' To revert, then, to the original question. Is it not somewhat unfair, by whatever great names the practice has been recommended, to lay *all* the Protestantism of the Church of England at the door of the *foreign* Reformers, as if it had been palmed, *reclamantibus ipsis*, upon the divines of our own country? When, we ask, was this baneful influence repudiated, when was it discountenanced, when was it not readily admitted? In Edward's reign, the foreigners were in England; then their influence is unquestionable. In Elizabeth's reign, they were not in England, but they were in constant habits of communication with the leading English divine, and one who stood high in the confidence of the Primate. Their auspices were powerful, when their presence was withdrawn. Providentially, indeed, and especially in the latter time, their influence was *counteracted;* but no thanks to such men as Bishop Jewel; no thanks, as far as we can make out, to any human agent; none to the Queen, for her line in the matter seems to have been one of mere private fancy or caprice; none to the divines, for they were kept in check rather by a mistaken sense of loyalty, or the dread of unpopular extremes, than by any deliberate preference of the line of moderation. Wherever they spoke out, their leaning is but too apparent."

"The grand question between Catholics and Protestants, is this: Has Almighty God, or has He not, interposed a Sacramental Medium between Himself and man? Catholics, with all their mutual differences, say that He has; Protestants, with all theirs, say the reverse. The respective modes in which this elementary question is determined, will affect persons' views of a multitude of subjects arising out of it on either of its opposite sides; such, e. g., as the Apostolical Succession, the Divine Virtue of the Sacraments, the Power of the Keys, the Visibility and Indefectibility of the Church Catholic, and the like. On all these subjects, then, we find Bishop Jewel siding, not with the Catholics, but with the Protestants. He treats the Church throughout, not as the authorized Depository of the Faith, and Channel of Grace through the Sacraments and Priesthood, but as a mere *teacher*, whose credentials are not the palpable tokens of divine authority which she wears upon her surface, which no amount of sin in this or that of her members, or any number of her members, *at any one given time*, can destroy, or even invalidate; but the truth of her doctrine, as determined by the judgment of individuals exercised upon the words of holy Scripture. This view erects into arbiters those to whom the Church offers her blessings as to little children, and makes Reason, not Faith, the condition of her privileges."

"By clinging to the authority of these Reformers, as individuals, are we not dealing unfairly both with Protestants, and other branches of the Catholic Church? Are we not holding out false colors to the former, and drawing them near us only in the end to be alienated from us more completely than ever? On the other hand, are we not cutting ourselves off from the latter, (who are our natural allies,) by making common cause with a set of writers, with whom, in such measure as we have imbibed the true Catholic spirit, we can have no sort of sympathy? Meanwhile, to the unprejudiced inquirers after truth (a large and growing number) are we not, until we have shaken off such auxiliaries as these, exhibiting a very distorted and unreal representation of the Catholicism to which we desire to attract them; holding before them a phantom which will elude their grasp, a light which will cheat their pursuit; unsettling their early prepossessions, without affording a complete and satisfactory equivalent; disquieting them in their present home, without furnishing them even with a shelter? This should be well considered. It ought not to be for nothing; no, nor for any thing short of some very vital truth; some truth not to be rejected without fatal error, nor embraced without radical change; that persons of name and influence should venture upon the part of 'ecclesiastical agitators;' intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining; vex the Church with controversy, alarm serious men, and interrupt the established order of things; set the 'father against the son, and the mother against the daughter;' and lead the taught to say 'I have more understanding than my teacher.' All this has been done; and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic result, and therefore the sure criterion, of the truth. An object thus momentous we believe to be the *unprotestantizing* (to use an offensive, but forcible, word) of the national Church; and accordingly we are ready to endure, however we may lament, the undeniable, and in themselves disastrous, effects of the pending controversy. But if, after all, we are not to be carried above the doctrine and tone of the English Reformers; if we are but to exchange a congenial enthusiasm for a timid moderation, a vigorous extreme for an unreal mean, an energetic Protestantism for a stiff and negative Anglicanism, we see but poor compensation for so extensive and irreparable a breach of peace and charity. The object, important as it may be in itself, is quite inadequate to the sacrifice.

"We cannot stand where we are; we must go backwards or forwards; and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are laboring to restore, that truths should be clearly stated, which as yet have been but intimated, and others developed which are now but in germ. And, as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation. Those principles are Catholic, or they are not. If they be Catholic, let them be so proved, and we will shrink from no penance, which may be exacted as the price of unsettling men's minds. If they be not Catholic, then, no matter whom we alienate, or to whom we give cause of triumph, *they must be abandoned.* The rule of right is irrespective of all consequences. We are utterly in the dark concerning the destined fortunes of the Church of God. We can do nothing 'against the truth but for the truth.' It will have its way; and even our mistakes will be overruled, so as to promote it. The 'keeping of the Faith in the unity of the Spirit,' this is the one great object; but how that object shall be brought about, is quite beyond us. New portents are rising up every day, disappointing all past surmises, and baffling all calculation for the future. We are utterly in the dark; things which are to be, are not the less certain, for seeming impossible, nor the less near, for seeming infinitely distant. God be thanked; 'nothing is impossible' in this world of wonders, but that His truth should not prevail, His Church ever fall away."

For the Churchman.

Sir,—I see the editor of the British Critic has, in his last number, taken off his mask—nay, I venture to say that I cannot but wonder he was suffered to keep it on so long, but I suppose many of the causes influenced our watchmen on the walls of Zion, (both in England and in this country,) in judging the Review, in hoping the best of it, that influenced in the same matter, the opinions of unlearned and insignificant persons, like myself. For myself, for the short time I have been a subscriber to the B. Critic, I have been kept very uneasy by it, and though, on reading this last number, I felt of course great horror, the horror was soon succeeded by relief indeed. I hope and believe, that this awful manifestation of cunning and treachery,* will, in a *very short time*, be of more use than perhaps any thing else to what is called the Oxford movement. We shall soon have advices from England, but though it seems to have been meant that this July number of the Critic should produce *great effect*, I cannot but think it will give great disgust, and *very little* alarm.

I hope, Sir, you will have the goodness to inform your readers, as soon as possible, whether the British Critic will pass into honest hands, or what Review will take its place in the Church, if I may use such an expression?

I am, with respect and gratitude,

ONE OF THE LAITY OF VIRGINIA.

* When I speak of cunning and treachery, I do not, I dare not, speak of the motives of these unhappy Reviewers, but of their actions—their conduct.

REMARKS.—By "taking off the mask," we presume that "one of the laity of Virginia" means that the British Critic has given at length manifest proof of its adhesion to the Church of Rome; and from his sending us the above communication we infer his wish that our readers should be apprized of so important a fact. With many thanks, however, for the proffered kindness, we must confess that the last number of the British Critic had not made the same impression on us as on our correspondent. We believe the editor of this journal to be an honest man, and consequently that he has no "mask" to drop; we believe him to have the common sagacity of the human kind, and that consequently he would not be long in exchanging calumny and persecution in one communion for honor and quiet in another, if his conscience (if he may be permitted to have one) would allow him.

"I think the greatest enemies I have," said one who fell a victim to the ignorance and malice of his contemporaries, "are of opinion that if I would have turned to the Roman party, * * I might have been welcomed to them, and should have been rewarded by them; at least, that I should have been made able to live in credit, if not in honor. And this being granted, I would fain know, what could stay me here, save only my conscience in and to the truth. Surely not any care of wife and children, for I have them not: and as this storm drives upon me, I most humbly and heartily bless God for it, that I have not any of these clogs to hang about me. Not the greatness of my place: for if in this present tumble, any thing be put either upon it or me, that a knowing conscience ought to check at, the world shall soon see, how little I value *Canterbury* in regard of *conscience*. Not the honor of my place neither: for if I stood upon that, I cannot but see how malice hath laid that in the dust, or lower if it may be. And can any man think, then, that I would endure so much hatred, and so many base libels, as have filled the streets against me, and such bitter revilings of me in print, as the gall of some pens has cast upon me, when I might go live elsewhere with content and reputation? Sure nothing but conscience could stay me here in such a condition. Not the wealth to be gotten in my place: for the Archbishopric of Canterbury is far short of the value put upon it; * * * and if it were of never so great a value, I have made it manifest to the world, that wealth is not my aim. For whatever benefit hath accrued to me over and above my necessary and decent maintenance, I have refunded back upon the poor, or the public, or the Church, from whence I had it: as in better times Churchmen were wont to do. So there could be no external motive to work me to make me stay here, if my conscience went along with Rome. And my conscience being not that way set, (as most certainly it is not,) no man can so much as probably think, I should with hazard of my life, and honor, and all things, practise the change of Religion, and that against my conscience."*

Laud was accused of having "traitorously and wickedly endeavored to reconcile the Church of England with the Church of Rome:" would they who now accuse their brethren of *dishonesty, hypocrisy, cunning* and *treachery*, in order to the same object, had they lived in the days of Laud, have imbrued their hands in the martyr's blood? We hope not.

We have as yet seen no developments in the British Critic for which we have not been entirely prepared, and have no fear that even the abuse which he receives in the house of his friends, will move the editor from his steadfastness. If the laboring classes of England are to be saved from the delusions of Socialism, if the Irish population are to be redeemed from the corruptions of Popery, if the numerous varieties of sectarianism are to be readjusted into the harmonious Catholicism of which they are now the scattered fragments, we expect, as a matter of course, that defects in the National Church of Great Britain will be supplied, and capacities which are yet latent in her system will be developed. A Christian nation should have but one Church, and that one Church should meet the religious wants of the whole people.

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* Troubles and Tryal, Fol. p. 161.

THE CRUSH OF HERESY.—The catastrophe so long desired by some and dreaded by others, is at length accomplished, and the structure which has been reared at Oxford is a heap of ruins. The particulars are thus given by the Western Episcopal (Gambier) Observer, from the "London Churchman's Monthly Review," in a notice of Bishop M'Ilvaine's "Oxford Divinity."

"It is not then, as might be inferred, from the Tracts alone that Bishop M'Ilvaine has collected the doctrines of the party, nor upon them accordingly that he has based his refutation. Dr. Pusey's Letter to the Bishop of Oxford, designated by the author "an *explicit* confession of his views," and Mr. Newman's Lectures on Justification, are taken as the two columns which support the temple of this modern Dagon, and our transatlantic Samson has embraced them with a grasp which has brought the whole fabric to the ground."

The prototype of the "transatlantic Samson" perished in the ruin which he brought on the Philistines; and it is written of him, "So the dead which he slew at his death were more than they which he slew in his life."

From a previous remark of our informant, it would appear that the cisterns adjoining the temple were thoroughly examined, and found to be in a shocking state:

"The Bishop of Ohio has thoroughly explored and sounded the 'broken cisterns' of Oxfordism, and proved to demonstration that they will hold none of the pure water of the fountain of life. Their sole contents are the putrid sediment of anti-scriptural error—the slimy deposit of anti-Christian superstition."

The same accomplished writer informs us (in a witty allusion to Mr. Newman's style) that the printer of the second edition of Tract No. 90 "must have provided himself with an extra pound of parentheses."

The London Watchman, a Methodist paper, unites in praise of the "good bishop's" labors, with a caveat, however, in relation to a point on which (if we believe the writer) "Wesleyan theology is gloriously scriptural."

"On the whole, Bishop M'Ilvaine is a safe and very able guide; and he does admirably expose the heresy of the Oxford men. Nevertheless, he exhibits some of the defects of the school of the Evangelical, that is, the Calvinistic clergy. This is strikingly manifest on the point of imputed righteousness. Instead of keeping to the language of Scripture, he almost always adopts the phraseology, the faulty phraseology of a school of pious, but mistaken theologians. So in the question of a sinner's justification or pardon, he so constantly speaks about the Redeemer's righteousness being imputed to us, as almost to impress the mind with the notion that justification consists in the *substitution of the actions of the Redeemer* in the place of the sinner's defect of duty. * * * * 'There is indeed,' says he, 'no condemnation to them that are in CHRIST JESUS; but it is not because they *do not sin*; nor because *their sin* is not of its own nature, *deadly*; but *simply* because they are 'in CHRIST JESUS,' and are justified by faith,' p. 268. Justified in *actual sin*, in *deadly sin*, and this as the constant state of believers! Believers may and must continue committing deadly sin, and yet have no condemnation, simply because they are in CHRIST JESUS!"

THE ORGAN STUDY: *Being an Introduction to The Practice of the Organ; together with a collection of Voluntaries, Preludes and Interludes, original and selected; a Model of a Church Service; Explanations of the Stops, and their Combinations; Studies for the Instrument; and Examples of Modulation intended to aid the Extempore Student; accompanied by an Engraving and description of the Mechanical Construction of the Organ. By* THOMAS LOUD, *Organist of Sts Stephen's Church, Philadelphia.* Philadelphia: Loud' Music Store, 174 Chestnut-street.

We owe an apology to the author and publisher of the above work, for delaying so long to notice it.

We are not sufficiently acquainted with the science of music to give a *critical* notice, but are assured by competent judges that it is a valuable coadjutor in the study of the Organ, containing, as it does, instructions at once simple and explicit. It contains 75 pages of handsomely printed matter, bound in marble paper. Price $5, with the usual discount to the trade. Mr. Sparks, our Publisher, will receive orders for the work in this city.

We hail with pleasure any attempt to improve and elevate the style of Church Music in our country, and are happy to learn that the subject receives increased attention from almost every quarter.

THE HANNAHS; or the maternal influence on sons, by Robert Philip, author of the Marys, Marthas, Lydias, &c., is the title of a new work from the press of D. Appleton & Co.

"An Essay demonstrating the truth and divine original of Episcopacy," is the title of an instructive pamphlet lately published in Michigan City, Illinois, by the Rev. Solon W. Manney, Rector of St. Paul's Church, La Porte, Indiana.

We have received the Journal of the Convention of the Church in Rhode Island, and that of the diocese of Tennessee.

THE REV. WASHINGTON VAN ZANDT.—We have good reason for requesting our readers to suspend their opinion in regard to the Rev. Mr. Van Zandt until they hear the result of his trial.

At the late annual Commemoration at Oxford, at which Prince Albert was present, the Public Orator delivered an address in Latin appropriate to the occasion. "Adverting to the merits of his Royal Highness's glorious ancestor, the Elector Frederic, the Orator coupled the name of Frederick with that of Luther amidst the loudest applause, which reached its acme when he described the Prince's renowned progenitor as '*Papali superstitioni acerrimus hostis.*'" On the same occasion Professor Keble pronounced from the rostrum the Creweian oration in Latin.

The following is an account of an interesting celebration which recently took place in St. Lawrence county:

We are informed by a friend who was present, that the yearly Sunday School entertainment given by David L. Clarkson, Esq., at Potsdam, on Friday last, 16th July, was attended by 500 scholars, 150 teachers, and about 1000 guests. A spacious bower was erected on the lawn in front of Mr. Clarkson's house, with seats sufficient to accommodate nearly the whole company, and a stage for the speakers and a small band of excellent music.

Between the stage and the house were several long and neatly covered tables, with fruits, and refreshments; and a large and well chosen supply of devotional books. The supply was abundant both for the scholars and the guests, and the whole arranged with much taste.

At half past 2, P. M., the scholars, under their respective teachers, were mustered and marched around the bower and across the stage to the seats assigned to them. They were very neat in their dress, and were collected from the different Sunday schools in the township of Potsdam, and village of Canton, of every religious denomination.

The exercises were begun by the scholars singing

"How beauteous are their feet," &c.

Mr. Clarkson then delivered an Address on the happy influence of Sunday schools upon the morals and piety of a community, and spoke separately to the guests, to the scholars, and to the teachers. The matter was well digested and instructive, and the manner was chaste, affectionate and solemn. There was so much of the heart in both, that the address was listened to with undivided attention, by the whole assembly; and many parts of it were responded to by the expressive tear and the heaving bosom.

A few remarks were made by Rev. Mr. Morgan, of Vermont, and Rev. Mr. Hodskin, of Potsdam, who also offered prayer.—The LORD'S Prayer was then repeated by all the assembly, and the benediction pronounced by Rev. Mr. Putnam, Rector of Trinity Church, Potsdam.

The scholars were then led to the tables by their teachers to partake of the refreshments, and were followed by the guests. Among the latter were noticed the blind, and maimed, and poor, which gave to the entertainment in all its aspects the character of a Gospel feast.

All present were much gratified, and especially with the taste and piety which were so prominently blended with the exercises.

FRANCIS LUCAS, OR, "THY VOWS ARE UPON ME." *By the author of the "Life of Moses," &c.* New York: Published by the Protestant Episcopal Sunday School Union.

VISITS TO AUNT CLEMENT; OR CONVERSATIONS ON THE CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS. New York: Published by the General Protestant Episcopal Sunday School Union. Depositary, 28 Ann-street. 1841.

We have every day new proofs of the deep root and extensive spread of sound Church principles. The Sunday School Union is an institution in which all our members are united, and its works are a pretty fair index of the state of opinion in the Church at large. In this view of the matter, we are particularly gratified by such extracts as the following, from the first mentioned of the above works.

Often some of the Presbyterians or Methodists called in to see the school, and would frequently remain while Mr. Ford read the service. But I will narrate this in his own words, as nearly as I can recollect them.

"After service was over, Mr. Ford was frequently questioned about our Church,—about the authority we had to call it *Apostolic*, and, *the Church*; as if every assembly of truly converted people were not '*the Church*;' or, as if in the last day we should be asked if we were Churchmen, or of some other denomination. I was much edified by the kind and Christian spirit in which Mr. Ford answered their inquiries; as well as confirmed in my attachment to the Church.

"He told them that although we should not be asked such a question, yet it surely would be known whether we had obeyed the commandments of GOD; and those require that we should belong to the Church. 'My Bible has no such command,' said one of our Presbyterian friends. Mr. Ford then explained to him, in a very plain manner, that 'our Church is sprung from that very Church which CHRIST set up at Jerusalem when He came upon earth; whereas the sects around us are of modern origin. Ours is, therefore, a branch of that holy Church which CHRIST promised to be with even unto the end of the world.'

"What said the Presbyterian to this?" I asked Francis.

"Why sir, he said, as long as the Apostles lived, there could be no doubt that the Christians they governed must have been the true visible Church of CHRIST." 'Well,' said Mr. Ford, 'we read that although many believed in and acknowledged the authority of the apostles, and were followers of them as they were of CHRIST, keeping the ordinances delivered to them by their inspired teachers, there were many others who called themselves Christians, and who yet caused divisions among the brethren. Even in those early days of the Church they formed parties, and set at nought the Apostolical authority. The consequence was, that they fell into many follies and heresies; but they who held fast to the truth, and remained under the apostles' government, must, as you have admitted, have been the true Church of CHRIST.'

"Did not these arguments go a good way towards convincing your Presbyterian friend, Francis?" I asked.

"Yes, sir," he said, "they did as far as they went, but he asked who was to know, after the apostles had long been dead, which was the true Church? To this Mr. Ford answered, 'Is it not reasonable to conclude, that if the Church they governed, when living, were the true Church, the Church which our LORD promised to be with 'to the end of the world,' is it not reasonable to conclude that this Church, over which they were bishops, with the power to transmit their authority to others, must be THE CHURCH, the true Church?'"

"What did the gentleman answer to this?" I asked.

"Why," said Francis, "he turned to St. Paul's epistle to Timothy, and read first in one part and then another; at last he said, 'It certainly does appear as if St. Paul intended Timothy to act in his place during his absence, and wished him to be reverenced as himself.' 'Of course, then,' said Mr. Ford, 'if St. Paul caused Timothy to be reverenced and obeyed when he was separated from him only by space, they would continue to obey him as they had St. Paul, after that apostle's death.' The Presbyterian allowed that this was very reasonable. 'Then it was as easy to distinguish the true Church of CHRIST at that time, as during the apostle's life time?' 'Yes,' said this gentleman, 'as long as their successors lived, there could be no difficulty in recognizing the true Church, and that which it would be our duty to join.' 'And,' said Mr. Ford, 'would not they who were duly appointed by Timothy, or Titus, when exercising the same authority by which St. Paul had appointed them fellow-laborers with him in the Gospel of CHRIST, would not they be reverenced and obeyed for the same reason that Timothy was?'

"I think your Presbyterian friend could have had little to answer to this, Francis."

"Not much, sir," Francis continued, "but he said that as long as an uninterrupted succession could be preserved in a direct line from the apostles themselves, certainly true Christians would desire to be in the Church they governed. 'Well,' said Mr. Ford, 'what if it have now gone on for eighteen hundred years? what if, by the good providence of GOD, the line which began with the apostles Peter and Paul should have continued to this very day? And this is the simple fact. There are persons whose succession from the apostles cannot be denied; and there is a Church obeying and being ruled by the same. Cannot any one see that this must be the true Church of CHRIST, to which He has promised His peculiar presence.' 'I need not ask you,' said the Presbyterian, 'which is this Church; you mean the Episcopal Church, and these are the reasons why you call it THE CHURCH.' Mr. Ford went on to tell him how the bishops in our Church could trace their descent, through a long line of other bishops, to those very persons who had been consecrated by the laying on of hands by St. Peter, and St. Paul."

"Truly, Francis," I said, "you have great cause for thankfulness that Providence provided you with such able instructors; I trust that their piety and sound principles may bring many to a knowledge of the truth. What effect did this long conversation have on those present, especially on the Presbyterian?"

"It seemed to settle his mind completely; for he attended the school-room regularly, and expressed his determination to do all in his power to assist in the effort to establish an Episcopal Church in Mobile."

INTELLIGENCE.

From the Spirit of Missions.

MISSIONARY NOTICES.—(*Domestic.*)—The Rev. Orin Miller has resigned his appointment as missionary in Ohio, to take charge of a parish in that state; the Rev. David Griffith has also resigned his office as a missionary at Fort Leavenworth.

The Rev. F. H. L. Laird has been transferred from Buffalo Knob, Mo., to Logansport, Indiana; and the Rev. Wm. Mitchell from Pine Bluff, Arkansas, to Washington, in the same state.

The Rev. Montgomery Schuyler has been appointed a missionary in Michigan, and assigned to Marshall; and the Rev. Wm. Adams, the Rev. J. L. Breck, and the Rev. J. H. Hobart, have also been appointed missionaries within Bishop Kemper's jurisdiction, for Wisconsin.

Bristol, Indiana, has been added to Mishawaka, as part of a station instead of South Bend, and Albion, Illinois, has been recognized as a station.

Funds for the Foreign Department.—As there are not means in hand for the support of the missionaries required to be transmitted in October, it is important to the Treasurer that wherever practicable, contributions should be early made and remitted.

Edmund Wilcox, Esq., 145 Market-street, Philadelphia, has been appointed Receiving Agent of the Domestic and Foreign Committees.

Bishop Griswold's Visitations.—On Sunday, 18th, the bishop preached twice in Wilkinsonville, Mass., and confirmed sixteen. On Monday evening, he preached in Woonsocket, R. I. and confirmed fourteen. On Wednesday evening, 21st, preached in Grace Church, Providence, and confirmed eleven. On Thursday morning, preached in same church, and ordained Azel D. Cole, Thomas L. Randolph, and Samuel Goodale, to the holy order of deacons, and administered the communion. Same evening, preached in Bristol, and confirmed two. Friday morning, preached in Bristol, and admitted to priests' orders the Rev. Thomas F. Fales. Friday evening, preached in Warren, and confirmed ten.—*Christian Witness.*

Consecration.—On Sunday morning, 25th, the bishop preached in St. James' Church, Roxbury; in the evening, consecrated to the service of Almighty GOD St. John's Chapel, on Jamaica Plain. He was assisted in the services by the Rev. Messrs. Howe, Leeds, Leach, and others. Nothwithstanding the severe thunder-storm at the time, a goodly number of the clergy of the vicinity were present.—*Ib.*

Augusta, Me.—The extract below is from a private letter written by a gentleman of Augusta. We do not wish our readers to forget the church in Augusta. Let their prayers be offered for its prosperity, and their hearts will be opened to render it the aid which will be needed for the completion of a suitable edifice:

'The corner-stone of St. Mark's Church was laid this afternoon. Religious ceremonies were performed by the Rev. Mr. Freeman, assisted by the Rev. Mr. Babcock, of Christ Church at Gardiner. The excellent address delivered upon the occasion by Mr. Freeman was uncommonly interesting, and was listened to by a large collection of people with the most respectful attention. The interest which has been frequently manifested in favor of this new society is highly favorable for the success of the church. Mr. Freeman is beloved by his people, and is deservedly popular; and Mr. Babcock, as far as I am informed, is equally so at Gardiner.'—*Ib.*

The Rev. Wm. A. Harris having taken letters dimissory from Alabama to Maryland, has been canonically received into that Diocese, and has become the rector of Rock Creek Parish, D. C.—*Southern Churchman.*

Ordination.—On Sunday morning, July 18, in St. Peter's Church, Baltimore, Mr. John N. McJilton was admitted to the holy order of deacons, by the Right Rev. Bishop Whittingham. The candidate was presented by the Rev. Dr. Henshaw, rector of the church, who also preached the sermon, a copy of which was requested for publication, but declined.—*Banner of the Cross.*

John Gladstone, Esq., Fesque, who recently built a church at his own cost in Leith, is now about to build another church in Liverpool, to contain 1000 sittings, 100 of which are to be free for the accommodation of seamen, and 50 for the aged and infirm poor. The endowment from the worthy gentleman will be 2000*l.*, which it is expected will produce 100*l.* per annum. The church is to be lighted with gas, and, including the price of the land, (about 1300*l.*), the whole cost will be 5000*l.* It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighborhood.

The patronage of the parish church of Farnworth and Kersley, near Bolton, Lancashire, has lately been purchased by the Hulmean trustees, and the living endowed by them with 3000*l.* In furtherance of the same object, the munificent sum of 1000*l.* has been contributed by T. B. Crompton, Esq., of Farnworth, in addition to his numerous other benefactions to the place.

The subscriptions for providing additional churches in Manchester amount to the sum of 46,000*l.*

Lord Wilton has contributed the very munificent sum of 600*l.* in aid of the funds of the Manchester and Eccles Church-Building Society.—*British Magazine.*

On Sunday, May 30, the newly appointed Bishop of Sodor and Man (Dr. Short) was consecrated at her majesty's chapel-royal, Whitehall. The Right Hon. Sir Robert Peel, and a great number of the nobility who usually attend the chapel, were present.—*Ib.*

FURTHER ENDOWMENT OF THE UNIVERSITY OF DURHAM.

At a convocation holden on Saturday, May 22, 1841, the scheme of the Ecclesiastical Commissioners for England, for the further endowment of the University, was laid before convocation, and received the approbation of the house. The scheme is drawn up in pursuance of the intentions and engagements of the late Bishop Van Mildert, and in accordance with the previous resolution of the Ecclesiastical Commissioners, to make certain arrangements with respect to the deanery and canonries of the cathedral church at Durham, with a view to maintaining the University of Durham in a state of respectability and efficiency. The following are the principal provisions of the scheme:—

The office of warden, upon the first vacancy, is to be attached to the deanery of Durham; the present warden receiving 500*l.* annually during his incumbency. A canonry in the cathedral church is to be attached to each of the professorships of Divinity and Greek. The present professor of Mathematics is to be appointed professor of Mathematics and Astronomy, with an annual salary of 700*l.* When the office of warden shall be annexed to the deanery, the salary of 500*l.* paid to the present warden during his incumbency, is to be applied to found a professorship of Hebrew and the other Oriental languages. In addition to the six fellowships, already founded by the dean and chapter, there are to be founded eighteen fellowships, making twenty-four such fellowships in the whole. Two of such eighteen fellowships are to be founded on the 29th day of September, 1841, and the same number in each year until the year 1849, inclusive. Eight only of the twenty-four fellows who have exceeded the age of twenty-three, are allowed to continue laymen. The lay fellowships are tenable for eight, the clerical for ten years. They are to be of the annual value of 120*l.* the ten senior clerical fellows receiving 150*l.* Candidates for fellowships must have been admitted to the degree of B. A., in the University of Durham, and are to be elected according to the regulations now in force, or such other regulations as shall be duly made for securing the election of the most meritorious candidate, regard being always had to moral character as well as to learning. The fellowships are to be vacated by marriage or ecclesiastical preferment. Towards providing the funds for making these payments, all the estate and interest now vested in the Ecclesiastical Commissioners, in the lands, &c., formerly assigned to the deanery and to the eleventh canonry of the cathedral church of Durham, (all tithes being excepted,) are to be vested in the warden, masters, and scholars of the University of Durham; and when it shall become necessary, further provision is to be made for granting such additional endowment, as may appear to the Ecclesiastical Commissioners necessary for making up the deficiency.—*Ibid.*

MARRIED,

In Boston, July 27, by Right Rev. Bishop Griswold, Rev. A. P. Merrill, late of the Theological Seminary, Andover, to Miss Caroline Gleason, of Wayland.

CALENDAR.

AUGUST.

8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

SEPTEMBER.

5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15. } Ember days.
17. }
18. }
19. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Orange County. Wednesday, July 28, in St. James' Church, Goshen, admitted the Rev. Jesse A. Spencer, Deacon, the Minister of the parish, to Priests' Orders. Morning Prayer was read by the Rev. Andrew H. Cornish, of the diocese of Illinois, assisted by the Rev. Alfred M. Loutrel, Deacon, of New York, who read the Lessons, the Sermon preached by the Bishop, and the candidate presented by the Rev. John Brown, Rector of St. George's Church, Newburgh. The Rev. Henry W. Sweetzer, Rector of St. Andrew's Church, Walden, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed 2.

Ulster County. Friday, July 30, in Christ Church, Marlborough, admitted the Rev. George W. Fash, Deacon, the Minister of the parish, to the Priesthood. Morning Prayer was read by the Rev. Reuben Sherwood, D. D., Rector of St. James' Church, Hyde Park, Dutchess county, assisted by the Rev. Mr. Brown, who read the Lessons, the Sermon preached by the Bishop, and the candidate presented by the Rev. Richard Cox, Rector of St. John's Church, Troy. The Rev. Samuel Phinney, Principal of the Orange County Institution, Newburgh, and the Rev. George B. Andrews, Rector of Zion Church, Wappinger's Creek, Dutchess county, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 8.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county,* Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains,

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Sunday school room of St. John's Chapel on Tuesday evening next, the 10th inst., at half past seven o'clock.

WM. H. BELL, Secretary.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold their meeting at St. John's Chapel school-room on Tuesday evening next, the 10th inst., at 8 o'clock.

PIERRE E. F. MCDONALD, Secretary.

PROTESTANT EPISCOPAL CHURCH.

THE RIGHT REV. JAMES H. OTEY, Bishop of the Diocese of Tennessee, having accepted the full Episcopal charge of the Diocese of Mississippi, requests that all letters and papers relating to the concerns of the same, may be addressed to him, at Columbia, Tennessee. Aug. 7.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Harriman, Rev. Orlando, 31 Hammond.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Williamsburgh.

Caleb Clapp. No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Christ ch, Manhasset, Rev James P F Clarke, rector, collection for Missionary fund, $15 55, and St Paul's ch, Glen Cove, Rev James P F Clarke, collection for Missionary fund, $10 66. Church of Annunciation, New York, Rev Dr Seabury, rector, (second) collection for Missionary fund, $17 10. St John's ch, Ogdensburgh, Rev H R Peters, rector, collection for Missionary fund, $22, and from a member of the same congregation, $3. St James' ch, Goshen, Rev J A Spencer, rector, (second) collection for Missionary fund, $13 12. Total amount, $81 43.

C. N. S. ROWLAND, Treasurer,
August 4, 1841. 55 Water street

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St Peter's ch, Baltimore, through Rev Dr Henshaw, rector, $75 50. From do for Africa, 5. From Sunday school of St John's ch, Elizabethtown, N J, for School of Industry, Athens mission, per Rev Mr Hill, 10. Collection in St John's ch, Elizabethtown, for mission to Athens, per Rev Mr Hill, 17 65. From Miss Winter, Alexandria, D C, for do, per do, 5. Offerings of St Peter's ch, Charleston, S C, by Rev W H Barnwell, rector, for Africa, 30. Offerings of do, for do, 25 15. Dr Robt E Peyton, Hamilton parish, Fauquier co, Va, per Rev Geo Lemmon, rector, 17. Contribution of Prince William parish, S C, per Rev S Elliott, 165. "Legacy of a little child now in heaven, for the heathen children," 1 50. Prince William parish, S C, for China, 30. Thro' Tho's Robbins, Esq, late Receiving Agent, from Sunday school, Emanuel Chapel, Holmesburg, Pa, for Africa, 3 31. Miss'y Asso, St Paul's ch, Phil, 100. Collection at miss'y meeting, during session of Board of missions, one half, 44 47. Collection in St James' ch, Phil, after annual sermon before Board of Missions, 57 84. Proceeds of J A Vaughan's draft on J T James, Esq, 14 90. An Episcopalian, Chester city, $40—premium on specie 60 cts—40 60. Collection in St Paul's ch, Steubenville, Ohio, to aid in educating Philander Chase, in Africa, per Wm Stavely, 20. St Stephen's ch, Harrisburgh, Pa, per Rev C V Kelly, 15. Miss'y Soc of the Theological Seminary, Alexandria, D C, for China 5, Foreign Missions 32 50—37 50. Fall's ch, for Africa, per Mr Shannon, 1 50. From Samuel Miller, Greenhill, Va, 2 50. Mrs Hamel T Scott, Vicksburg, Miss, 2 50. Mrs M J Randolph, 2 50. Rev J Grammon, Halifax C H, Va, 5. Total, $729 42.

J. SMYTH ROGERS, Treasurer.
New York, August 2, 1841.

CHURCH DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending August 5, from the following individuals, viz.

The Rt Rev S Elliott, jr, D D, Savannah; Rev Henry Tullidge, Erie, Pa; Charles Stimpson, Boston; Rev Charles Seabury, Setauket, L I; Rev W H A Bissell, West Troy; William Atwill, Norwalk, Con; P M at Indianapolis Ind; Edward Mulligan, St Louis, Mo.

Packages have been forwarded from the Depository during the week ending August 5, as follows:

To Charles Stimpson, Boston, per Harnden's Express; A E Miller, Charleston, S C, per brig Tybee; Rt Rev S Elliot, D D, care of R Habersham, Savannah, Ga, per brig Philura; Z Clark, Troy, per towboat Patterson; Rev W H A Bissell, West Troy, care of Griffith P Griffith, Troy, in package to Z Clark; Rev W H Walter, Schenectady, care of J M Woodward, Albany, for towboat Detroit; E Wiley, Savannah, per brig Philura; W Rowland, Norfolk, Va, per sch J W Kempton; R S H George, Phil, per Union Line; D Brunner, Baltimore, in package to R S H George.

JUST PUBLISHED,

THE LONDON QUARTERLY REVIEW,

No. 135 for JULY, 1841.

CONTENTS.

Tennent's Belgium.
Minstrelsy of the Bretons.
The Australian Colonies.
Swinburne's Courts of Europe.
Whewell on Inductive Sciences.
The Budget and the Dissolution.

JEMIMA M. MASON,
Publisher,
Basement, corner Broadway and Pine-st.
Aug. 7, 1t.—$

BISHOP REYNOLDS' COMPLETE WORKS.

RECENTLY received, the whole works of the Right Rev. Edward Reynolds, (Lord Bishop of Norwich,) with a Memoir of his Life, by Alexander Chalmers, 6 vols. 8vo.

The works of Bishop Reynolds form a most valuable accession to our stores of sound and masculine theology. Dr. Doddridge, in his Lectures on Preaching, gives the full just character of the author. "He is a most elaborate writer. He has many surprising similies. His style is remarkably laconic. A world of things are gently touched upon, which show his extensive acquaintance with human nature, as well as great labor. His works contain a judicious collection of Scriptures, both in the text and margin!"

For sale by the importers,
D. APPLETON & Co.
Aug. 7. 200 Broadway.

STACKHOUSE'S HISTORY OF THE BIBLE.

A HISTORY of the Holy Bible, by the Rev. Thomas Stackhouse, together with an Introduction, Additional Notes, Dissertations, and complete Indexes, by Daniel Dewar, D. D. Illustrated with maps and plans. 1 vol. large 8vo.

This work has always been esteemed for its utility, and the variety of valuable illustration which the author has brought together from every accessible source. In this edition, Dr. Dewar has embodied the results of the researches of the most distinguished modern biblical scholars and critics.

For sale by the importers,
D. APPLETON & Co.
Aug. 7. 200 Broadway.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—yly.

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.* 172 pages 18mo, fine muslin.

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Orders may be addressed to
JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, JR., *Agent,*
Church Depository, 28 Ann street.
Aug. 7. tf

CHURCH MUSIC.

DR. BOYCE'S TE DEUM AND JUBILATE.

J. A. SPARKS, 111 *Nassau-street,*

Begs leave to announce to the members and friends of the Episcopal Church, that he will publish, on the 10th of August next, in quarto form, handsomely engraved, and printed on the best music paper, a "MORNING SERVICE," viz.

TE DEUM AND JUBILATE, (IN A.)
BY WM. BOYCE, MUS. DOCT. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the ORGAN or PIANO FORTE,
BY EDWARD HODGES, MUS. DOCT.
Director of the Music of Trinity Church, New York.

The work will contain 18 quarto pages, with an engraved titlepage, suitable in form to bind with other music. Price 75 cents. The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies. July 17—tf

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

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Under the American Hotel.

I. Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price $21 00
II. Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare. 10 00
III. Heylyn's Life and Death of Archbishop Laud. plates. 5 00
IV. Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait. 7 50
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VI. Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates. 8 00
VII. Wood's, (Anthony A.) Athenæ Oxoniensis, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf. 8 00
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IX. Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo. 20 00
X. The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl. 5 00
XI. Dr. Henry Hammond's Sermons and Discourses. fol. 4 00
XII. Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl. 7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books,* containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

CONDITIONS.

FIRST. The publication will be under the constant supervision of a Presbyter of the Church, with the sanction of the Right Rev. Bishop of the Diocese of New York.

SECOND. It will contain the entire Journals of the General Conventions of the Protestant Episcopal Church in the United States, from the year 1784 to 1841, both inclusive; all the Pastoral Letters from the House of Bishops; all the Canons whether superseded by consecutive ones, or now in operation; and numerous notes by the editor relating to the History of the Church.

THIRD. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

FOURTH. The work will be printed on fine white paper, and will be contained in three octavo volumes of 550 pages each; and it will be bound up in the best style of embossed muslin.

FIFTH. The price will be two dollars per volume, payable in money current in New York, or its equivalent, on the delivery of the work. Any clergyman who obtains in his parish five subscribers, will receive a sixth copy gratis.

Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

Clergymen and others desirous of obtaining the work, will please to forward their orders by private conveyance as soon as convenient, giving the names of each subscriber, that the whole may be published at the end of the third volume.

ALEXANDER V. BLAKE,
54 Gold, corner of Fulton-street.
July 24th.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

POETRY.

"In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment,

"GOOD LORD DELIVER US."—*Litany.*

In the dark season of distress,
In sickness, want, or wo;
If friends desert, or foes oppress,
Or trouble lay me low;
If, 'reft of those I fondly love,
From earthly ills I flee,
To seek sweet comfort from above;
Good Lord, deliver me.

If wealth be mine, from all the snares
Which riches with them bring,
Oppression, avarice, worldly cares,
Ambition's goading sting;
From pride, and from that worst offence,
Forgetfulness of Thee,
Whose hand that wealth did first dispense;
Good Lord, deliver me.

When on the bed of death a prey
To gloomy thoughts, I lie;
Or worn by slow disease away,
Or rack'd with agony;
Stung with remorse for what hath been,
And dreading what may be,
When death hath closed this mortal scene;
Good Lord, deliver me.

And O! in that appalling hour,
When, clouds around thee spread,
Thou comest arrayed in pomp and power,
To judge both quick and dead;
When, trembling, shrinking from thy face,
Thy servant thou shalt see,
A suppliant at the throne of grace;
Good Lord, deliver me. J. L.

HEAVEN AND EARTH.

BY REV. FREDERICK WILLIAM FABER.

There are no shadows where there is no sun;
There is no beauty where there is no shade;
And all things in two lines of glory run,
Darkness and light, ebon and gold inlaid.
God comes among us through the shrouds of air;
And His dim track is like the silvery wake
Left by yon pinnace on the mountain lake,
Fading and reappearing here and there.
The lamps and veils through heaven and earth that move
Go in and out, as jealous of their light,
Like sailing stars upon the misty night.
Death is the shade of coming life; and Love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom.

TO A LITTLE BOY.

BY THE SAME.

Dear little one, and can thy mother find
In those soft lineaments, that move so free
To smiles or tears, as holiest infancy
About thy heart its glorious web doth wind,
A faithful likeness of my sterner mind?
Ah! then there must be times unknown to me,
When my lost boyhood, like a wandering air,
Comes for a while to pass upon my face,
Giving me back the dear familiar grace
O'er which my mother poured her last fond prayer.
But sin and age will rob me of this power,
Though now my heart, like an uneasy lake,
Some broken images at times may take
From forms which fade more sadly every hour!

From the British Magazine.

A SKETCH OF ONE OF THE WORKING CLERGY.

THE REV. JOHN BOLD, A. B.

1679—1751.

"I have many things to say unto you, but ye cannot bear them now," were some of the last words of our Lord to his sorrowing disciples; he could not then tell them fully of all they would have to suffer for his sake, for their minds were not prepared for the discovery. And it is well that the sincere and zealous, but too sanguine candidate for the sacred office, does not foresee how different may be his portion from what he had formerly anticipated.

He is prepared, indeed, to encounter difficulties; he expects to meet with opposition on the part of the wicked or contentious; he is prepared to be unjustly spoken against, yea, to have even his good spoken evil of; against railing, and calumny, and persecution, he is already armed, and consoles himself with the promise of his Saviour, Blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you, falsely, for my sake. But there is another thing for which he is frequently not so well prepared, and which he is quite as likely to encounter, and that is, *neglect:* with high hopes and expectations, he enters as a laborer in God's vineyard; he has good talents, well cultivated; has literary tastes, and those not inconsistent with his profession; is skilled, it may be, in the original languages of Scripture, and has entered deeply into the study of Biblical criticism; and he not unfairly hopes to attain, ere long, a station of extended usefulness. But such a person may, during the whole or greater portion of his life, be called to take the oversight of some rural parish, where he meets with none capable of estimating his abilities or affording him pleasant society; where, without the means of purchasing books, and far from the libraries to which he has been accustomed, he is precluded from pursuing those studies on which he formerly hoped to found a well-earned reputation. Should this paper meet the eye of any so situated, and who feel, perhaps keenly, their secluded state, let them read the memoirs of that excellent man whose name stands at the head of this article, and let them learn a cheerful submission to the will of God, who chooses for every one of us the bounds of our habitations.

The Rev. John Bold was born at Leicester, in 1679, and was the descendant of a respectable family, nearly related to the Wigleys of Scraptoft, of which one branch represented the borough of Leicester in parliament, and another sat for the city of Worcester.

His early progress in learning was so great, that, at the age of fifteen, he was matriculated at St. John's College, Cambridge; he was B. A. at the age of nineteen; but being somewhat straitened in circumstances, he retired to Hinckley, where he engaged in teaching a small endowed school at the "liberal" salary of £10 per annum.

In May, 1702, he was ordained deacon by Dr. James Gardiner, Bishop of Lincoln, who was so pleased with Mr. Bold's proficiency in sacred learning, that he determined to make him his chaplain; but death prevented the good bishop from fulfilling his intention. The curacy to which he was ordained was Stoney Stanton, a secluded village in Leicestershire, about four or five miles from Hinckley. His stipend was £30 a year, which was never increased; and his whole property; on entering the parish, consisted in "his chamber furniture, and a library more valuable for being select than extensive." "Here," continues his biographer, "remote from polished and literary society, which he was calculated both to enjoy and adorn, he never cast any longing, lingering looks behind, but girded up the loins of his mind for diligent service in his narrow sphere." It will possibly be a matter of some interest to know how this good man contrived to exist on what must even in those days have been a very narrow income.

On his first entrance to his cure, he marked out for himself a plan of living, which he continued to observe for the space of fifty years. At first he paid £8 for board and lodging at a farmer's house; this was afterwards increased to £12; and ultimately, to £16 per annum.

From the remainder of his income he gave away £5 in charity, and laid by £5 for his declining years, or for more permanent acts of benevolence. This left him £6 per annum for clothes and other incidental expenses, and yet he had great regard to personal neatness and propriety. He always wore a gown and bands, and appeared always attired in the same decent but plain manner, into whatever company he went. "His daily fare consisted of water gruel for his breakfast; a plate from the farmer's table, with whom he boarded, supplied his dinner; after dinner, one half pint of ale, of his own brewing, was his only luxury; he took no tea, and his supper was on milk pottage. In the winter, he read and wrote by the farmer's fireside; in the summer, in his own room."

After leading this simple life for more than forty years, advancing age began to incapacitate him for the full discharge of his public duties; but his annual savings of £5, which had been put out to interest, enabled him to secure the services of a coadjutor during the last six years of his life. He divided his little stipend with a clergyman holding a small property in the parish, making up the deficiency from his savings. On Oct. 29th, 1751, at the age of seventy-three, he departed this life for a better; and bequeathed to the farmer with whom he had lodged £100, another £100 to some of his relatives, and £40, to be placed out at interest, for the benefit of the poor of his parish, and for an annual sermon in support of Church doctrine and discipline in opposition to the loose notions which were propagated by Wesley and his followers.

Having thus glanced at his mode of life, let us view him as a parish priest. How uncongenial soever might at first have appeared his situation, he had not held his curacy a twelvemonth before he formed the resolution of remaining there for life as a living sacrifice for the benefit of his flock, and with a view of making his example and doctrine the more striking and effective, by his permanent residence and labors in one and the same place.

(1.) With respect to the public duties of his church, he commenced the business of the Sunday on the Saturday evening, by publicly instructing the children of the parish in the elements of religion. He had two full services on Sunday, a service daily during Lent, and on every Wednesday and Friday and festival throughout the year:—

"If any were absent from the duty of the church on the Lord's day, he failed not to visit them the following morning; if they were sick, to administer the consolation of his prayers; or, otherwise, to admonish them of their duty. This is beyond doubt the most painful, difficult, and delicate part of the ministerial office; yet in the divine word it is bound upon the ministry by such sanctions, no less than the loss of their own souls if neglected, and also by the ordination vows of priests in our own Church, that public or private admonition, or both, as circumstances require, must be given by the ministers of religion if they either regard their duty or their own future salvation."

(2.) With regard to his more private and friendly intercourse with his flock:—

"His disposition was social, though restrained by a self-denial necessary to his character. When he went abroad upon his pastoral visits, he would rarely if ever accept a courtesy beyond a pipe, and after a short but civil visit would retire; but as the poor were pleased with his company at the christening of a child, he would sometimes accept an invitation to partake of their humble fare in order to augment their pleasures, and leave a present in money fully adequate to his entertainment. And if the respect of any parishioner sent him anything better than his usual fare for his table, he would give it for the common use of the family in which he resided. In this manner he maintained that independency of character and self-denial which is necessary to the proper discharge of the ministerial office."

(3.) Let us now contemplate the effects of these diligent and self-denying labors. "'I have often,' said an old man to me, [Mr. Nickolls, his biographer and successor, after some interval,] 'at the ringing of the bell on Saturday afternoon, left my plough for half an hour for instruction, and afterwards returned to it again.' And another aged man said, 'Ah, Sir, that was a fine team I drove when I was young; but, Sir, whenever the church bell rang at three o'clock on Saturday afternoon, I always left my team when at plough to come to Mr. Bold to be catechised, and then went back again to plough.'" From the same account it appears, that for many years after the decease of this excellent pastor, the parish was distinguished for loyalty, order, sobriety, and a devout attendance on the public services of the church. In some respects, indeed, our rural parishes were in a happier and healthier moral state than they are at present; but here Mr. Nickolls shall speak for himself:—

"There were several incidental circumstances that conspired to assist Mr. Bold's success in his ministry. The parish was not then enclosed, but in the open field state, occupied chiefly by little freeholders and agriculturists, who were not either so much employed or so poor as not to afford time for religious instruction. Such of the parishioners as were in good circumstances (none of them were opulent) united with Mr. Bold in promoting parochial harmony, and in accommodating all matters in question without reference to attorneys or lawsuits; and except in the case of a discharged soldier who was guilty of robbing, I cannot learn that any felonious act was committed in the parish for half a century—tantum potuit religio. The parish was so fortunate as to have no necessity for many years of poor rates, and was not oppressed with manufacturers, of which there were not more than two. The enclosure of the *open field* (not *common*) obliged the little freeholders to sell out, abridged tillage, promoted pasturage, so that we do not now produce corn sufficient to supply the village; and the stocking manufacture being resorted to for support, the poor-rates are increased from almost nothing to about 300*l.* a year. We are crowded with the stocking manufacturers, who take apprentices for the little fee of five pounds, and they become vicious in their morals or by improvident conduct; and marrying without means of support, bring such burdens upon the parish by their families, and distresses when trade slackens, as injure greatly the agricultural interest, especially the lower class of farmers; and with respect to religious instruction, the manufacturing classes of the lower orders are most adverse to the reception of it, except indeed where their employers will interest themselves, and use their authority and money to promote attention to it."

Having thus contemplated the character of this worthy man, what is particularly worthy of note is, that this is not an instance of a good pious man, of little knowledge, of little talent, laboring and passing his life among people of his own class, (as has been and is the case with many very worthy men, especially in the northern counties;) but Mr. Bold was a man who might reasonably and naturally have looked for a more prominent sphere of duty.

He was a learned man, a close and constant student; he was particularly well read in the fathers and the earlier English theologians.

He was an elegant writer; his style is thought to approach nearer to the purity and simplicity of that of Addison than any contemporary writer.

He was also gifted with the graces of elocution—an impressive, an eloquent preacher; yet was he contented to count all his talents and acquirements as nought, in order to be made the instrument of leading his humble parishioners in the ways of godliness.

He refused preferment when it was offered to him, (as it was by the Wigley family,) but chose to live and die in the station in which it appeared to him he could best promote the interest of Christ's Church.

He wrote several tracts, which *were* (and *may be* now) on the list of the Society for Promoting Christian Knowledge. They are all upon the subject which was always nearest his heart, a frequent and devout attendance on the worship of God. The titles are as follows:—

1. The Sin and Danger of Neglecting the Public Service of the Church. By a Presbyter of the Church of England. 1745. 8vo.

2. Religion the Most Delightful Employment, &c.; with an earnest recommendation of the three great duties of family prayer, of attending daily the public service of God, and of frequenting the holy communion with devotion, &c.

3. The Duty of Worthy Communicating.

A number of MSS. sermons are also said to be in existence, and to be deserving of publication.

His admirer and biographer, Mr. Nickolls, has enclosed his grave, and placed over it a tablet, with the inscription, "Let me die the death of the righteous," &c.; and with one more quotation from his memoir this account shall close:—

"When I first came to reside here, the good woman who had attended him when she was very young also attended me, and placed me in his bed, and in a room he occupied. After airing the bed she retired, but presently returned with a hassock, which placing by the bed-side, she said, 'Sir, this is the hassock Mr. Bold used to kneel upon.' It was worn into hollows by his knees. Blessed saint! thy poverty and humility are changed to durable riches and glory, thy life transcends my power of imitation; and yet, propter amorem, quod te imitari aveo. May divine grace, not considering my unworthiness, but the worthiness of him who was our common Master, make my latter end to be full of peace like thine! I have loved thy memory because thou didst so entirely love him; I have guarded thy remains from profanation because they are to be raised in glory; I hope to repose by thee, and when I depart, may it please the divine goodness to send thee as one of its ministering spirits to smile on me trembling, and assist me to your blessed abode."

T. S.

From the British Magazine.

ON THE DIVISION OF THE COMMANDMENTS.

Your correspondent "Anachoreta" having expressed a desire for some information respecting the grounds on which the revisers of our liturgy adopted the division of the commandments which obtains among us, and likewise having desired to know what is the division in use among the Jews, I am also anxious to draw the serious attention of some of your learned readers to the same subject, in hopes they may be induced to throw some light on a difficulty which is calculated to perplex candid inquirers. I shall endeavor to state, as clearly as I can, the whole circumstances of the case, as I conceive them.

It is well known that there are three different numerical divisions of the commandments prevalent among Christian communities, viz., the Roman Catholic, the Lutheran, and the Reformed, or Calvinistic. The latter is that adopted in the Anglican Church. The division used among the Lutherans is the same with that of the Church of Rome, except in the two last commandments, as they reckon them. These divisions will be best understood by referring to the twentieth chapter of Exodus. Taking the modern division into verses, as a guide to the better elucidation of the subject, I shall commence, for clearness' sake, with referring to the Reformed division, which considers the first commandment as that contained in the third verse; the second that contained in the fourth, fifth, and sixth verses; the third commandment in the seventh verse; the fourth in the eighth, ninth, tenth, and eleventh: the fifth in the twelfth; the sixth in the thirteenth; the seventh in the fourteenth; the eighth in the fifteenth; the ninth in the sixteenth; and the tenth in the seventeenth.

The Roman Catholics and Lutherans hold the first commandment to include the whole of the third, fourth, fifth, and sixth verses, (i. e., the first and second commandments of the Reformed Church;) their second is that contained in the seventh verse, answering to the third commandment of the Reformed Church; their third answers to our fourth, their fourth to our fifth, their fifth to our sixth, their sixth to our seventh, their seventh to our eighth, and their eighth to our ninth; when again they differ in the division of their ninth and tenth commandments, the Lutherans making the ninth commandment to be, "Thou shalt not covet thy neighbor's house;" and the tenth, "Thou shalt not covet thy neighbor's wife," &c., to the end of the seventeenth verse; while the Roman Catholics make the ninth commandment to be, "Thou shalt not covet thy neighbor's *wife*," and the tenth, "Thou shalt not covet thy neighbor's house," &c., adopting the order of Deuteronomy, v., instead of Exodus, xx.

It is well known that the distribution in use among the Roman Catholics, (the same as that of the Lutherans,) together with the practice of abridging the commandments in the shorter catechisms, has given rise to the vulgar error that they have left the second commandment out of the decalogue. But this error might have been easily corrected by a reference to the Trent, or any of the longer catechisms, or their translations in the vulgar tongue, such as that of the Douay, published more than a century ago in the Irish language for the use of the natives of that country, in which the commandment is given in full, as in the Bible or the English liturgy, only that the first and second of the Anglican and Reformed Churches are, as has been said, incorporated into one.

The Greek and Oriental Churches also divide the commandments (if I am not mistaken) according to the distribution in use in the Church of Rome, which it appears was also that adopted in St. Augustine's time.

Your correspondent is naturally anxious to know the authority for the Anglican division, and what division is in use among the Jews. I have myself examined several Hebrew Bibles, and found them to contain the Roman division. This would at first sight seem to favor the idea that the Jewish division was the same; but when it is recollected that the early editions of the Hebrew Bible (from which the subsequent editions are nearly all reprints) not only contain the Latin chapters of the thirteenth century, but were probably influenced in other respects by the Latin divisions then prevailing, it seems far from certain that these early editions faithfully represent the divisions of the text which prevailed among the ancient Jews, or even among the Masorites. And this view of the case has been further confirmed in my mind by the fact that Dom Calmet, one of the most learned divines of the Roman Church, represents the Jewish division as identical with that adopted by the Anglican Church. (See Calmet's Dictionary, art. Law.) In this state of uncertainty, I heartily join in the wish expressed by "Anachoreta," that some one of your able correspondents, who has an opportunity of consulting books, (which I have not,) would furnish your readers with further information on this interesting subject.

I have mentioned that the Lutheran division is essentially the same with the Roman Catholic. The Lutherans, however, have taken a liberty with the text of the fourth commandment, (enumerated by them as the third.) Instead of "Remember the Sabbath-day to keep it holy," the Lutheran third commandment is, "Remember to keep holy Sundays and Feast-days." And there is a modern sect in France, called the Eglise Apostolique Française, which, commencing with enumerating the commandments according to the Roman Catholic division, concludes the series with what it chooses to call the ninth commandment, viz., Exodus, xx. 17, or the Anglican tenth commandment; adding, in its catechism, for the edification of youth, that the tenth commandment is not to be found in the Bible!

I have the honor to be, Sir, your obedient servant, W. Wright.

DR. PRIESTLY AND THE JEWS.

It is perhaps known to most of our readers, that Dr. Priestly wrote *Letters to the Jews*, the object of which was to bring them over to Christianity. The course he pursued was to abate as far as possible, all the distinguishing features, facts and doctrines of Christianity, according to the Unitarian scheme.

It is curious to see the reply made to Dr. Priestly by Mr. David Levi. So far from being converted to Christianity, Mr. Levi questions the Dr's Christianity. He says: "Your doctrine is so opposite to what I always understood to be Christianity, that I must ingenuously confess I am greatly puzzled to reconcile your principles to the attempt.

What! a writer that asserts that *the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original Gospel of St. Matthew did not contain it*, set up for a defender of Christianity against the Jews, is such an inconsistency as I did not expect to meet with in a philosopher, whose sole pursuit hath been in search of truth. You are pleased to declare in plain terms, that *you do not believe in the miraculous conception of Jesus*, and that *you are of opinion that he was the legitimate son of Joseph*. After such assertions as these, how you can be entitled to the appellation of a Christian, in the strict sense of the word, is to me incomprehensible. If I am not greatly mistaken, I verily believe that the honor of Jesus, and the propagation of Christianity, are things of little moment in your serious thoughts, notwithstanding all your boasted sincerity."

The truth is, that at every turn the mind finds itself wondering why men should call themselves Christians, who oppose every thing that is peculiar to the Christian system, as *a scheme of salvation for sinners*. The reason of assuming such a name cannot be found in any attachment to that which makes Christianity what it is.

QUENCHING THE HOLY SPIRIT.

Prove to the covetous miser, out of the Book of God, that his covetousness is idolatry, and his extortion will exclude him for ever out of heaven, (and, indeed, there is nothing in religion more easy to be proved,) and though you convince him, yet you shall not persuade him; but he shuts the book again, just as he does his bags, and looks upon them both alike, both fit to be laid aside, as too sacred for any common use. Prove to the licentious prodigal, that his folly is as scandalous as his vice, (a truth so self-evident, that there is nothing in nature more easy to be proved,) give him demonstration, that his prodigality will not only destroy his soul, but, that which is much dearer to him, his body also and estate; and, though he believes you, yet he will hate you too; will throw your pearl and his dirt together in your face; and affront that Word of God which he cannot answer. Preach up unity, and peace, and charity to a factious man, (and there is nothing in this world more necessary to be preached,) and presently he sets not only himself but his whole family against you, and calls you a mover of sedition, or an enemy to the state. Just like the Jews, who, to revenge themselves upon the prophet Jeremiah for repining of their evil ways, cried out, Thou art gone over to the Chaldeans. All this is quenching the Spirit with a vengeance. All these, and all other sorts of resolute, obdurate sinners, do not only quench the Spirit, but grieve it, and provoke it too, and despitefully use the Holy Ghost. They come ready-armed and pre-engaged against the Gospel, not with a design to judge of their lives, according to their agreement with the holy Word of God, but to pass a judgment upon that word, according to its agreement with their unholy lives.—*Bishop Hickman.*

CHOICE OF A PROFESSION.

Whatever profession, though not in itself directly unlawful, yet leads men needlessly into many and strong temptations to sin, will always, if possible, and if he is not under any pressing necessity, be avoided by a man who is sincerely desirous to do all things to the glory of God. Every innocent profession may equally and indifferently be chosen by any good man; but yet, even in that choice, his main and ultimate end will be the exercise of right and truth, and the mutual comfortable support of men in justice, faithfulness and charity. Profit, power, credit, reputation, and the like, may very innocently and very justly be aimed at by men in any business or employment whatsoever. But these things must always be desired with a due subordination to the interest of virtue, which is the glory of God, and the only true and final happiness of men. Whoever, in the great lines and main course of his life, aims merely or principally at worldly and temporal ends; in the attainment of those ends, he *has his reward.* —*Dr. Samuel Clark.*

USE OF GOOD MEN IN BAD TIMES.

It is very necessary that good men should live in very bad times, not only to reprieve a wicked world, that God may not utterly destroy it, as he once did in the days of Noah, when all flesh had corrupted its ways; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evil, and scatter such seeds of virtue as will spring up in time. It is an argument of God's care of the world, that antidotes grow in the neighborhood of poisons; that the most degenerate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the miseries of mankind.—*Dean Sherlock.*

All knowledge is of itself of some value.—"There is nothing so minute, so inconsiderable that I would not know." A man would not submit to learn to hem a ruffle, of his wife or his wife's maid; but if a mere wish could attain it, he would rather wish to be able to hem a ruffle. —*Dr. Johnson.*

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Brooklyn, June 5, 1841.

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March 6—tf

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